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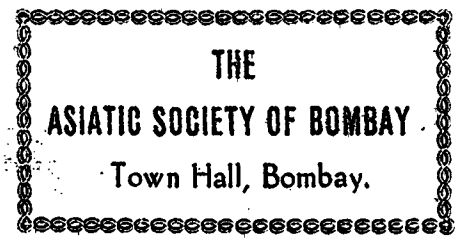

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VIEW OF VICTORIA, HONG KONG, FROM THE OPPOSITE MAINLAND.

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A NARRATIVE

OF AN

EXPLORATORY VISIT

TO EACH OF THE

CONSULAR CITIES OF CHINA,

AND TO THE

ISLANDS OF HONG KONG AND CHUSAN,

IN BEHALF OF THE

Church Missionary Society,

IN THE YEARS 1844, 1845, 1846.

BY THE

REV. GEORGE SMITH, M.A.,

OF MAGDALEN HALL, OXFORD,

AND LATE MISSIONARY IN CHINA.

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DIRECTIONS TO THE BINDER.

VIEW OF VICTORIA, HONG KONG, FROM THE OPPOSITE MAINLAND - - - - - - - *Frontispiece*

MAP OF CHINA - - - - - - - - *To face* P. 1

VIEW OF MACAO - - - - - - - ... 67

ANNUAL WORSHIPPING AT TOMBS - - - ... 119

RELIGIOUS PROCESSION OF CHINESE LADIES - ... 169

OFFERINGS OF BOAT PEOPLE AT A TEMPLE NEAR NINGPO - - - - - - ... 226

DRAGON BOATS - - - - - - ... 228

CHINESE SCHOOL - - - - - - ... 290

SUPERSTITIOUS RITES IN A TAOUIST TEMPLE - ... 359

PREPARATIONS FOR THE NEW YEAR - - - ... 405

CHINESE GAMBLERS - - - - - ... 415

A NEWLY-MADE GRADUATE ADORING THE ANCESTRAL TABLET ON HIS PROMOTION - - ... 464

VIEW OF HONG KONG HARBOUR FROM EAST POINT - - - - - - - - ... 55

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AUTHOR'S PREFACE.

THE Author of the following pages deems it right, at the very outset, to state, that this Volume is not a mere narrative of Missionary proceedings. The primary object of his tour among the newly-opened cities of China was to explore the ground, and to prepare the way for other Missionaries of the Church of England, by collecting statistical facts, by recording general observations, and by furnishing detailed data for rightly estimating the moral, social, and political condition of that peculiar nation. The reader must therefore be prepared to find in this Volume a variety of topics handled, and of information supplied, which might appear less appropriate in a book professedly devoted to a strict narrative of Missionary work. The Author has felt that nothing, which can afford an insight into the institutions and character of the Chinese, however remotely affecting the Missionary work, can be inopportune or unim-

portant in directing the mind to a proper selection of means for the extension of the Redeemer's kingdom.

The following are extracts from the Instructions delivered, by the Church Missionary Society, to the Author and the fellow-labourer by whom he was accompanied in the voyage from England, and in the earlier part of his residence in China:—

"Your Mission must necessarily be, in the first "instance, exploratory. And in such a work t' "Committee must rather rely upon your own juc "ment and prudence, than upon any Instructio "with which they can furnish you."

* * * "After availing yourselves of every in- "formation which can be obtained at Hong Kong, "from these and other sources, it is the wish of the "Committee that you should visit each of the five "open ports of China, at such time and in such man- "ner as may be most likely to further your objects, "in order that you may be able, after full investi- "gation of the relative importance and facilities, in "respect of Missionary operations, of each accessible "point, to furnish the Committee with sufficient data "for determining in what spot, and in what mode, a "Mission of this Society may be best commenced. "The Committee invite you also freely to communi- "cate to them your own judgment, and the sug- "gestions which you may feel inclined to offer to "them. But until you hear from them in reply, you

"must consider your measures as merely of a prepa-
"rative and temporary kind."

The Church Missionary Society had formerly sent an agent to Singapore and to Macao—the Rev. E. B. Squire, the present vicar of Swansea. On the breaking out of the war he was compelled, by the delicate state of Mrs. Squire's health, to embark for Europe. When the intelligence arrived in England of the treaty of Nanking, and the opening of China to Missionary efforts, many urgent solicitations were addressed to the Committee to resume their attempt of establishing a Mission in China. They were for a time reluctantly compelled to decline the call through want of funds. At this juncture, an anonymous donor, who wished to be known only under the signature of Ἐλαχιστοτερος, "less than the least," gave the large donation of £6000 consols to the Society for the special object of commencing a Mission in China. The donation was accepted on this condition: and in the beginning of June 1844 the Rev. T. M'Clatchie, M.A., and the Author, embarked for China. Mr. M'Clatchie is now the only Missionary of the Society in China, and has already commenced preaching to the Chinese in the city of Shanghai.

The Author, in conclusion, expresses his earnest hope and prayer, that this narrative of his exploratory tour in China may be accepted by the Great Husbandman of the Missionary vineyard, and be made

instrumental in exciting other labourers to enter on this promising field of Missionary enterprise, from which he himself has been, in the providence of God, removed by the failure of health.

GEORGE SMITH.

CHURCH MISSIONARY HOUSE,
Salisbury Square, London,
April 5th, 1847.

CONTENTS.

CHAPTER I.

DEPARTURE FROM HONG KONG TO CANTON.

Objects of Visit to Canton—Voyage in Chinese Vessel—Native Crew—Whampoa—Canton River—Landing at Foreign Factories—State of Public Feeling towards Foreigners—Chinese Teacher, Choo—Budhist Priest's Visit—Leang Afa, 1

CHAPTER II.

GENERAL DESCRIPTION OF THE CITY OF CANTON.

Early History and Civilization—Ancient Commercial Celebrity—Early Mahomedan Accounts—Extended Intercourse with Europeans in the Sixteenth Century—Troubles on Tartar Conquest of China—Topography of City—Division and Mutual Checks of Government—Difficulty of Foreigners entering the City Proper—Crowded Population—Narrow Streets—Shops—River Population—Blind Beggars—Medical Missionary Hospital—Its Moral Influence—The Patients—A Poor Scholar—Surgical Operations—The Parsees - - - - - - - - - - 13

CHAPTER III.

FURTHER ACCOUNT OF CANTON.

Visit to Honan Monastery—Numerous Temples, Monks, and Nuns in Canton—Universal Idolatry—Visit of some Petty Mandarins, and Priest's Alarm—Religious Services—In-

terview with a High Chinese Military Officer—Pending Examinations for Keu-jin Literary Degree—General Excitement and Thirst for Literary Distinction—Retarding Influence on National Improvement—Notification of Successful Candidates—Public Honours—Visit of Tang-shin, a Literary Chinese - - - - - - - - 31

CHAPTER IV.

EXCURSIONS INTO THE SUBURBS OF CANTON.

The Beggars' Square — Excursion into Rural Hamlets of Honan—Visit from Leang Afa's Son, A-tuh—Excursion with a Native Preacher on the Banks of the River—A Native Book Composed and Distributed to Discourage Female Infanticide — Chinese Illuminations and Street-Theatricals - - - - - - - - - - - 48

CHAPTER V.

REMOVAL TO MACAO, AND RETURN TO HONG KONG.

Voyage to Macao—Description of the Place—Its Former Importance and Present Decay—Origin of the Settlement —Its Peculiarity as a Missionary Station—Popish Intolerance—Morrison and Milne—Voyage to Hong Kong—Detention at Hong Kong—Missionary Excursions—Villages of Hong Kong—Villages on the Mainland of China —Agong, a Native Preacher—Ordinance of the British Government against Secret Societies—Political Origin of the "Triad Society"—Chinese Population of Hong Kong —Case of A-quei—A Native Juggler - - - - - 60

CHAPTER VI.

UNSUCCESSFUL VOYAGE ALONG THE EASTERN COAST, AND SECOND VISIT TO CANTON.

Chinese Assault on Three British Gentlemen at Canton—Remonstrance of British Plenipotentiary—Rumoured Dis-

turbances at Amoy—Opportunity of a Passage in a War-steamer sent thither—General Character of the Coast—Successive Points of Shore—Accident, and Compulsory Return under sail to Hong Kong—Voyage to Canton——Recent Imperial Edict of Toleration in Favour of Christianity - - - - - - - - - - - - 85

CHAPTER VII.

REAL EXTENT OF MISSIONARY OPENINGS AT CANTON.

Projected Missionary Services at the "Ningpo Exchange"—Alarm of the Superintending Officers—Friendliness of the Better Classes—Defective Courage of Native Preachers—Riotous Interruption of a Religious Service by a Chinese Mob—Distribution of Tracts—Invitation by a Petty Mandarin to accompany him into the City — His subsequent Fright at the proposal being acceded to—Ineffectual Attempts to enter the City-gate - - - - - - - 95

CHAPTER VIII.

FURTHER INCIDENTS AT CANTON.

Visit to Yun-tang, a Chinese Gentleman—Interest of Chinese in the Arts, Inventions, and Astronomy of the West—Curiosity of a Priest—Native Treatise on Astronomy—Chinese Ingenuity, and Ignorance of Physical Sciences—Execution-Ground—"Temple of Longevity"—Powtinqua's Gardens—Howqua's Suburban Dwelling—Neglected Education of Females in China—Annual Procession in Honour of the Idol Shing-Kea—General Review of Missionary Facilities at Canton - - - - - - - - - - - 108

CHAPTER IX.

DEPARTURE FOR SHANGHAI.

Arrival of Bishop Boone at Hong Kong—Recent Acts of the Triennial Convention of the American Protestant Episcopal

Church—Embarkation for Shanghai—Fellow-Passengers —Skill of Chinese Fishermen—Decoy-fish—Gale in Formosa Channel—Chusan Group—Entrance of River Yang-tze-keang — Services on Board — Entrance of Woosung River—Chinese Forts and Battery—British Opium Vessels —Landing at Village of Woosung—Journey overland in Chairs—Arrival at Shanghai - - - - - - 124

CHAPTER X.

GENERAL DESCRIPTION OF SHANGHAI.

First Impressions—Topography of City—General Features of surrounding Country—Climate — Natural Productions —Character of People—Estimated Population—Commercial Importance and Connexion with the Interior—Native Exports—European Trade—Local Authorities—Capture of City by British Troops—Outport to Soo-chow—Growing Liberality of the Mandarins—Roman-Catholic Settlement —General View of Shanghai as a Missionary Station— Tabular View of average Temperature for one Year - - 136

CHAPTER XI.

INCIDENTS AT SHANGHAI.

A Roman-Catholic Ruin — Missionary Excursion into the Interior — Roman-Catholic Villagers—Preaching in Heathen Temples—Visit to Northern Parts of the City—Triumphal Arch to a Christian Mandarin—The "Ching Wang Meaou" — Newly-canonized Hero-warrior — Caricature-Shops—Missionary Services—Trip round the City Walls —Visit to a Corean Vessel—Romish Church in Corea— The "Hall of United Benevolence"—"Foundling Hospital"—The "Hall of the Lord of Heaven"—Visit from a Corean Sailor—Popish Mariolatry - - - - - 143

CHAPTER XII.

ARRIVAL AT NINGPO.

Voyage to Ningpo—Descent of the Yang-tze-keang—Bay of Chapoo — Chinese Pilot—City of Chin-hai — Ascent of River and Arrival at Ningpo—Renewed Civility of Custom-house Officers—Proposed Lodging in a Taouist Monastery—Renting a Chinese House, and attendant Formalities—Access to the Family of a Chinese Patriarch—Absurd Principles of Native Medicine—Facts illustrative of Chinese Ideas on Marriage—Situation of House—The Tower of Ningpo—Visit to a Mahomedan Mosque—Return-Visit of a Mahomedan Priest — A Roman-Catholic Patient - - - - - - - - - - - 161

CHAPTER XIII.

EXCURSION INTO THE INTERIOR.

Personal Adventures on the Journey—Rural Scenery—Arrival at the Budhist Monastery of Teen-tung—Visit to the Abbot — Library—Religious Hopes of Budhism—Neighbouring Villages and Out-temples — Budhist Rosary—A Village Schoolmaster—Return to Ningpo—The "Ching-wang-meaou"— Temples in honour of Confucius—Visits to a Siamese Vessel - - - - - - - - 179

CHAPTER XIV.

GENERAL DESCRIPTION OF NINGPO.

Topography—Local Magistrates—System of Provincial Government— Disgrace and Ruin of Former Mandarins—Effects of the British War on Rulers and People—Attempt of the Chinese to recapture the City — Literary Reputation of Ningpo — Privileges of Scholars—Native Products and Employments of Inhabitants—Former Splendour of the place—Facilities as a Missionary Station—Climate—Moral Condition of People—Recapitulation - - 191

CHAPTER XV.

VISIT TO THE ISLAND OF CHUSAN, AND FURTHER INCIDENTS AT NINGPO.

Visit to the Island of Chusan—City of Ting-hai—Interview with a Romish Padre—Similarity between Popish and Budhistic Ceremonies—Traditionary Origin of Bonzes—Return to Ningpo—Annual Offerings to Departed Spirits—Temporary Abode in a Taouist Monastery—Taouist Lay-brother—Female Worshippers—Taouist Abbot and Priests—Chinese Garden and Artificial Grounds—Visit to a Native Doctor—Mahomedan Shopkeeper—Application of Opium-smokers for Medicine—Visit to a Budhist Nunnery—A Native Pawnbroker—Visit to His Excellency the Taou-tai—Ceremony of Reception—A Chinese Entertainment—Topics of Conversation—Visit to the deposed Taou-tai—His Public Integrity and Misfortunes - - - 202

CHAPTER XVI.

SECOND EXCURSION TO TEEN-TUNG.

Animated Appearance of Country—Ancestral Temples—Contributions to a Bag for Idols—Chinese Agriculture—Gratuitous Travellers' Rest—Dragon-boats—Budhist Vigils in Monastery—Exploratory Visit to Distant Villages—Illiterate Priests—Inquiring Spirit of a Tea-farmer—Friendliness of the Abbot—Hospitality of the Villagers—Grace to an Idol—Process of consulting the Idols—Ascent of the "Tae pih san" Ridge—Entertainment by a Chinese Gentleman—Return to Ningpo - - - - - 225

CHAPTER XVII.

CONCLUDING OCCURRENCES AT NINGPO, AND DEPARTURE FOR CHUSAN.

Roman Catholics in Ningpo—Chinese Military Archery—Ebullition of Popular Odium against the New "Che-heen"

—Effect of Reading the New Testament on a Native Merchant—Rebellion of Fung-kwa—Repulse of Troops—Final Compromise—A Class of Hereditary Bondsmen—Religious Service—Review of actual Missionary Labours at Ningpo —Arrival at Chusan — The Visit and Reception of the French Embassy—Christian Services among British Troops in a Budhist Temple - - - - - - - - 243

CHAPTER XVIII.

GENERAL DESCRIPTION OF CHUSAN.

Topography—Character of Population—Natural Productions —Events of first Capture by British—Excesses of Troops —Native Pillagers—Menacing Edicts of Chinese Government—Chinese Kidnappers—Sufferings of British Soldiers —Armistice and Cession of Chusan—Insincerity of Chinese Government—Re-capture of Chusan—Rapid Successes of British Expedition along the Coast—Treaty of Nanking and Retention of Chusan—Mingled Influence of British Occupation—British Administration of Police—Foreign Trade—Missionary Prospects — Popular Feeling on reverting to their own Native Government - - - - 258

CHAPTER XIX.

SECOND VISIT TO SHANGHAI.

Voyage to Shanghai—Comparative View of the two Missionary Stations of Shanghai and Ningpo—A New Sect of Moralists in the Interior of China—An Original Work on Geography, by Commissioner Lin—Chinese Schoolmaster and Scholars — A Chinese Graduate's Reverence of the Written Character — A Convict suffering by Deputy — Military Reviews—Offensive Epithets to Foreigners—Procession of the Taou-tai—Recent Supplement to the Edict of Toleration—Voyage to Chusan - - - - - 280

CHAPTER XX.

VISIT TO THE SACRED ISLAND OF POOTOO.

Voyage to Pootoo—Various Localities of the Island—The "Pah-kwa"—The "Seen-sze"—The "How-sze"—Romantic Scenery—Hospitality of the Abbot—Priest importuning for Gifts to the Idols—Collegiate System of Succession to Temple-benefices—The "Ying-sew"—Palpable Decay of Budhism—Funeral of a Priest—Avarice and Ignorance of Monks—Questions of People—Visit to the Summit of "Fuh ting shan"—A Newly-arrived Votary—General Review of Pootoo, and its Influence in the Diffusion of Budhism - - - - - - - - - 281

CHAPTER XXI.

DEPARTURE FROM CHUSAN TO FOO-CHOW-FOO.

Concluding Occurrences at Chusan—Political Fears of the Chinese—Excursion across the Island—Cases illustrative of the Advantage of Medical Missionary Efforts—Voyage to Foo-chow—Roman-Catholic Pilots—Mouth of the River Min—Picturesque Scenery—Approach to the City - - 317

CHAPTER XXII.

DAILY OCCURRENCES AT FOO-CHOW.

Novel Appearance of River-population—The Bridge of Foo-Chow—Vivid Scenes of a Chinese Suburb—British Consulate—View of the City from the Summit of the "Woo-shih shan"—State of Relations between the British Consul and the Local Mandarins—Punishment of some Tartars for Assault—An Excursion around the City-walls - - 327

CHAPTER XXIII.

FURTHER INCIDENTS AT FOO-CHOW.

Excursions up the River and into the remote Parts of the City—Visit to the District of the Manchoo Tartars—

Anxiety of Police to prevent a Disturbance—Gradual Friendliness of the Tartar Soldiery—The "Hot-baths"—Present Position of the Tartars throughout the Empire—The Contingency of a General Revolution in China considered—Latitudinarianism of Taouist and Budhist Priests—Roman Catholics — Mahomedans — Detailed Occurrences of the New-Moon Festival—Culprits wearing the Wooden Collar—Wretched Class of Beggars—Suburb of Nantai—Fishing Cormorants—Case of Superstition and Priestcraft - - - - - - - - - - - 343

CHAPTER XXIV.

GENERAL DESCRIPTION OF FOO-CHOW.

Topography—Local Trade—Opium-drain of Specie—Native Imports and Exports—Monetary System—Prospects in reference to a European Trade — Character of People—Neighbouring Country—Number of Resident Graduates, and General System of Literary Promotion—Disposition of Local Mandarins—Prevalent Feeling towards Foreigners—Missionary Aspect - - - - - - - - - 360

CHAPTER XXV.

DEPARTURE TO AMOY.

Voyage to Amoy—Description of the Harbour—Capture of Amoy, and Occupation of Koo-lang-soo by the British—Circumstances attending the first Arrival of Protestant Missionaries at Amoy—The Island of Koo-lang-soo—Sufferings of the People from War and Pestilence—Idolatrous Rites for averting their Calamity — European Graves—The Missionaries' Burial-place - - - - - - 376

CHAPTER XXVI.

DAILY OCCURRENCES AT AMOY.

Interview with the "Hai-hong" — Large Collection of Ancestral Tablets—Idol-shops—Friendliness of People—Missionary Services—Regular Attendants—Service for Chinese Females - - - - - - - - - - - 388

CHAPTER XXVII.

NEW-YEAR FESTIVITIES.

Customary Observances of the New Year—Moral Tracts by Native Scholars—Antithetical Sentences over the Entrance of Houses—Busy Adjustment of Pecuniary Matters—Annual Custom of "Surrounding the Furnace"—A Family Scene—Superstitious Mode of prognosticating the Seasons of the coming Year—New-Year Visits to some Chinese Friends — Ta laou-yay — Lim-pai — Lim seen-sang — Tan seen-sang—Universal Prevalence of Gambling—A Missionary Service - - - - - - - - - - 401

CHAPTER XXVIII.

NEW-YEAR VISITS OF CEREMONY TO THE HIGH MANDARINS OF AMOY.

A Chinese Bride—Visit to the Te-tok, or Chinese Admiral—His Adroitness in escaping the British War—His recent Disgrace—The Cham-hoo, or Military Commandant—His Discussion with the Missionaries, and Defence of Idolatry—The Taou-tai, or Prefect, a Manchoo Tartar—The Hai-quan, or Inspector of Customs, a Manchoo—The Hai-hong, or Lord Mayor—A Budhist Nunnery—The Privileged Incorporation of Beggars. - - - - - - - - - 418

CHAPTER XXIX.

FACTS ILLUSTRATIVE OF THE PREVALENCE AND EFFECTS OF OPIUM-SMOKING.

Visit to Opium-Dens — Confessions of Opium-Smokers — Moral and Physical Effects of Opium—Local System of Smuggling, and Mode of Retail — Detailed Testimony of ten consecutive cases of Opium-Smokers, taken from their own lips - - - - - - - - - - 431

CHAPTER XXX.

FACTS ILLUSTRATIVE OF FEMALE INFANTICIDE.

Trip to surrounding Villages—Testimony of Villagers as to the Prevalence and the Motives of Infanticide—Village

Clanships — Ancestral Temple — Village School-house— Confessions of Infanticide Parents—Modes of Death commonly practised—Hospitality of a Medical Patient—Case of Attempted Infanticide—Degradation of the Female Sex, 443

CHAPTER XXXI.

DAILY INCIDENTS AT AMOY, CONTINUED.

Chinese Missionary Meeting — Celebration of the Feast of Lanterns—A Giant Specimen of Pyrotechnic Skill—Cessation of Holidays, and General Resumption of Business— The Questic of the Ancestral Tablet discussed—Chinese Bible-Class — ics of Missionary Sermons — Original Illustrations of Ch. ese Hearers—Indirect Persecution of a Religious Inquirer - - - - - - - - - 454

CHAPTER XXXII.

MANDARINS' ENTERTAINMENT TO THE MISSIONARIES.

Revised Translation of the Holy Scriptures—Proceedings at a Meeting of the Local Translation Committee—Special Entertainment to the Missionary Body, given jointly by the Five High Mandarins of Amoy—Previous Invitation and Arrangements—Ceremonies of Entrance and Reception—Etiquette of Precedence—Details of Feast—Topics of Conversation — Ceremonies of Departure — The secret Motives which prompted these Attentions - - - 470

CHAPTER XXXIII.

GENERAL DESCRIPTION OF AMOY.

Early Intercourse with Europe—Commercial Enterprise of the People—Chinese Emigrants—Topography of the City and Island—The "White Stag Hill"—Boundary Regulations—A Roman-Catholic Village—Another Explanatory Edict of Religious Toleration—Attempts at Concealment by the Mandarins — Local Prizes for Literary Merit — Local Dialect—Moral Degradation of the People—Missionary Aspect of Amoy - - - - - - - - 480

CHAPTER XXXIV.

DEPARTURE FROM AMOY, AND THIRD VISIT TO CANTON.

Incidents of last Sabbath at Amoy—Farewell Attentions of Chinese Friends—Voyage to Hong Kong—Visit to Canton —Comparative Review of Missionary Openings at Canton and in the Northern Ports of China—Recent Riots at Canton—Difficulties of Ke-Ying—Present Dangers of China—An Apology for the Chinese Government in their Exclusion of Opium—The Duty of the Christian Legislators of Britain - - - - - - - - - 492

CHAPTER XXXV.

GENERAL VIEW OF HONG KONG.

First Occupation of Hong Kong—Gradual Influx of Settlers —Topography of the Island—General Reflections on the Influence and Prospects of Britain in the East—Ineligibility of Hong Kong as a Centre of Missionary Operations —Climate—Moral and Social Character of the Chinese Population—Diversity of Dialects—European Influences - 503

CHAPTER XXXVI.

GENERAL VIEW OF HONG KONG CONTINUED.

Actual Missionary Labours—Morrison Education Society— Medical Missionary Hospital—Roman-Catholic Mission at Hong Kong—Statement of Views respecting the Education of a Native Christian Agency—Printing Establishments—Superior Missionary Facilities in the Four Northern Ports—General Views of the Missionary Work in China— Qualifications needed in Missionary Labourers—Appeal to the Christian Parents and Youth of Britain—Concluding Observations—List of Protestant Missionaries in China - - 515

MONGOLIA OR CHINESE TARTARY
Great Sandy Desert of Kobi or Shamo
HO-TSAO
Ordos or Orlus
Great Wall
LEAO TONG
COREA
SEA OF JAPAN
SHANSE
PECHELE
SHANTUNG
HWANG HAI OR YELLOW SEA
TSIANG HAI
Mongols of the Koko Nor
HONAN
KEANG SOO
MINIAK
TIBET
KHAM
HOOPE
NGAN HWUI
TUNG HAI OR EASTERN SEA
SE CHUEN
CHE KEANG
HOO NAN
KEANG SE
QUEI CHEW
FO KEEN
YUNNAN
QUANG SE
TUNG
FORMOSA OR TAIWAN
TONG QUIN
GULF OF TONG-QUIN
ANAM
COCHIN CHINA
SIAM
HAINAN
CHINA SEA
LUZON
CHINA

CHAPTER I.

DEPARTURE FROM HONG KONG TO CANTON.

OBJECTS OF VISIT TO CANTON—VOYAGE IN CHINESE VESSEL—NATIVE CREW—WHAMPOA—CANTON RIVER—LANDING AT FOREIGN FACTORIES—STATE OF PUBLIC FEELING TOWARDS FOREIGNERS—CHINESE TEACHER, CHOO—BUDHIST PRIEST'S VISIT—LEANG AFA.

On Wednesday evening, Oct. 2, 1844, a week after our coming to anchor in the spacious harbour of Hong Kong, the Rev. T. M'Clatchie and myself embarked on board a native fast-boat, which we had hired to convey us to Canton. The immediate object of our going thither was to procure a native teacher of the Mandarin, or Court dialect, and, at the same time, to endeavour to ascertain the precise nature of local facilities for Missionary enterprise, by a personal survey and temporary residence. We had also grounds for indulging the hope, that a Native Budhist Priest, late Abbot of a neighbouring temple, and a man of superior learning, might be induced to become our teacher, and to permit us to rent apartments in the temple, where we should have very desirable opportunities of facilitating our acquaintance with the colloquial medium, by mixing and conversing

with the numerous resident Priests, many of whom speak the Court dialect.

Weighing anchor at about seven P.M., we sailed before a fresh breeze from the north-east, which carried us along at about six knots an hour. We were soon beyond the numerous shipping, and passed out of the harbour to the north-west; the numerous lights which marked the streets and buildings of the new town of Victoria growing more and more faint, and at last vanishing altogether from our view. Sailing through the Cap-singmun channel, which separates the lofty ridge of the Lantao island, at the distance of about a mile, from the rocky elevation of the opposite main-land of China, we proceeded northward through the eastern part of the spacious Delta of the Shoo-Keang or Pearl River. Our novel position, amid a crew of about twelve Chinese—the fact of our being alone among heathen people—the reflection of the honourable, yet responsible office we sustained as Missionary heralds from the Church of England to these dark regions of superstition—the important objects of our mission to China—and the painful evidences which we were, from time to time, called to witness of the influence of idolatry over the minds of those on board, performing their idle, unmeaning religious offerings—awakened in our minds thoughts of pensive melancholy, mingled, however, with joy in the prospect of the Missionary work, which we had only partially realized in former times. Our boat had two large mat-sails, which were managed with great skill, being raised and lowered by moveable ropes; so that in a few moments we were at any time able to alter our tack, or to reef, in order to avoid the

sudden gusts of wind. The sailors lay on the deck in different parts of the vessel. The central part of the boat was formed into a cabin, with Venetians at the side, forming a kind of poop above, on which one of the crew kept watch. In this cabin we laid ourselves down; and, though sleeping with most of our clothes on our bodies, we succeeded in obtaining a good night's rest. At daylight we found ourselves within the Bogue, or Bocca Tigris, the entrance to the river, and within a few miles of Whampoa. About noon we found our little vessel gliding through the numerous fleet of ships from all nations, which occupied the whole extent of the river, called Whampoa Reach. The wind becoming moderate, and at last dying away altogether, our progress thence to Canton was very slow, and, at times, almost imperceptible. The country around was very beautiful, though, in most parts, presenting a rather monotonous appearance of paddy-fields, plantain-trees, orange-groves, bamboo-fences, and a few gardens. The hills were cultivated in terraces along their sides to the very top, assuming, in some parts, a rocky, precipitous appearance. Numerous pagodas and native houses, of fantastic architecture, gave a variety to the scenery; while, as we approached nearer to the provincial city, the old half-dilapidated forts, which lined the river on either side as it became narrower, told of the impoverished exchequer of the executive government. The increased number of houses, the multitudes of native boats, and the density of the smoky atmosphere, indicated our proximity to Canton. The strange scenes of a Chinese city soon presented themselves in all their vivid and novel force. We rowed slowly along

the centre of the river, which is here about three or four furlongs wide, through the thousands of strange vessels of every shape, colour, and size, which, from every nation of the East, are attracted by the gains of commerce to this emporium of the Middle Kingdom. The beating of gongs, the frequent burning of gilt paper, the noisy discharge of fireworks and crackers, and the animated looks of curiosity with which the motley tribes of the river-population regarded our appearance, tended to enliven the scene. Beyond the river, with its crowded myriads of naturalized tenants, one continued mass of buildings, of nearly one uniform appearance, lay before us. Here and there some pagoda or mosque, or, again, the abode of some more opulent citizen, varied the monotony of aspect. The British flag, floating above the consular residence on our right, soon reminded us that, even at this distant quarter of the world, the power of our native land was felt and respected. Soon after we beheld the foreign factories, towards which we made our course; and, amid the noisy clamours of boatmen and boat-women, and the closely-packed range of boats which blocked up the shore, with difficulty, and after much delay and confusion, we landed, and within a few minutes received the kind Christian welcome of an excellent American Missionary, Dr. Parker, who offered us a temporary home. The expense and inconvenience of hiring a house and servants, and the uncertainty of our stay, decided us in accepting his kindly-proffered hospitality; and in a few hours our two beds were placed at one end of our room, and tables ranged for our teachers at the other end.

The period of our arrival in Canton was one of

unusual popular excitement. The spirit of hostility towards foreigners, engendered by two centuries of unequal intercourse, frequently fanned into arrogant fury by the calumniatory edicts of the rulers, and, alas! too frequently inflamed by the moral improprieties and insolent demeanour of foreigners themselves, had been for a time overawed by the events of the late war with the British. The withdrawal of the British troops from the heights of Canton, and their purchased immunity from the sanguinary horrors of a bombardment, had been ascribed, by popular ignorance, to fear and cowardice. Of this misapprehension the Mandarins showed naturally no desire to disabuse the popular mind, and to lower the majesty of Chinese power. While natives of candour and education could not but feel the undoubted evidence of national humiliation, in their knowledge of the events of the war in the more northern parts of China, and the periodical payment of the ransom, however speciously disguised under the professed object of "tranquillizing the barbarians;" yet a strange infatuation seemed to possess the minds of the Canton populace; and they ascribed it to the corrupt venality and cowardice of the Mandarins alone that the whole British armament in the neighbourhood had not been destroyed. They even cherished the confident expectation and eager determination, that, in the next war, the barbarians should not escape so easily. The injuries sustained in the western portion of the suburbs from the British ships of war anchored in the river, and the large number of idle, reckless vagabonds who now infested the neighbourhood, without any visible means of livelihood but roguery and

plunder, tended to perpetuate the vindictive hatred of the mob. Every object which reminded them of their humiliation, or awakened their jealousy, was the occasion of a new ebullition of popular wrath. Of this kind was the contemplated rebuilding of the English factories, which had some months before been maliciously destroyed by supposed incendiaries. The Americans, though apparently enjoying more of favour in the eyes of the native authorities than the violent and formidable British, were, nevertheless, equally the object of popular scorn; the more especially on account of a recent affray, in which an American had shot a Chinese, by whom he was assaulted in a tumult. An arrow, which served as a weather-vane on the top of the flag-staff of the American Consulate, had been deemed, by vulgar prejudice, to be the ill-omened cause of some recent local calamities; and, as such, was the occasion of the assemblage of an infuriated mob in front of the factories, determined to destroy the hateful and pernicious emblem of supposed destructiveness. At the private request of some of the native authorities, the Americans had withdrawn this subject of popular tumult. Still the flame of hostility could not be extinguished, though temporarily allayed. Numerous placards were posted on the public walls, threatening the native contractors and workmen with certain death if they did not immediately desist from rebuilding the factories. On this account the works had been discontinued, and an outbreak was daily expected.

Ke-Ying, the pacific, liberal, and enlightened Governor of the two Kwang Provinces, at this juncture had issued a public edict against these disturbers

of the peace, and the movement was, for the present, checked. Various public addresses, from time to time, were also sent forth, professing to be the exhortation of the "gentry and scholars" of a particular locality, abounding with sundry arguments inculcating the duty of subordination and obedience to the paternal rule of their superiors, and containing some partial invectives against the malicious outrages of the barbarians. Such a season was not the most favourable for estimating the pacific disposition of the natives towards those who imported the commerce, the science, or the religion of the West into the farthest extremities of the East.

During our six weeks' residence at Canton there was happily no interruption to the continuance of public tranquillity; and we had the happiness to find, that the indications of popular antipathy were generally confined to the lowest classes and the dregs of the populace, in every community the more numerous, though the less influential portion of society. It will afterwards be seen how far the inconveniences and danger of such a state of the popular mind were realized in our own experience and knowledge. The first two or three days were spent in visiting the various places of resort and objects of curiosity, calculated to impress the mind of a stranger with the manners, the character, the genius, the arts, the degree of civilization, the moral, social, and religious condition of the remarkable people, so long debarred, by an exclusive policy, from the genial influences of Christendom.

Our time, however, was precious; and we felt that it was not in the capacity of scientific travellers,

seeking to enrich the stores of secular knowledge, or merely to enlarge the bounds of our acquaintance with the national peculiarities of this heathen land, that we had been brought to these dark regions of superstition and idolatry.

Accordingly, within two or three days after our arrival, our teacher, Choo, an aged native, and for thirty years teacher successively to the late Rev. Dr Morrison and his lamented son, was engaged to come to our abode, and duly installed in his office. He speaks with much affection of both, especially of Mr. R. J. Morrison, who would have provided him with the means of support during his declining years, had his life been spared. He came in great poverty to our host, saying, that, within two months after Mr. Morrison's death, he had been dismissed from the employ of Government at Hong Kong, and had been in great distress and penury. He had nine mouths in his family, and begged the assistance of our friend. Though only fifty-five years of age, he has a much older appearance, from the debilitating, emaciating influence of opium-smoking, to which he confesses he has, in past times, been addicted, but makes professions of reformation; an assertion of which we had frequent reasons for doubting the truth. We engaged his services, and found his matured experience a fair counterbalance to his visible decay of energy.

The Budhist Priest also waited upon us, with all the formality of Chinese etiquette, from the temple on the opposite side of the river, named Hae-Chwang-sze, but better known as "the Honan joss-house." He discouraged the project of our taking lodgings in the temple; assigning, as his

reason, the danger to which we should be exposed of an outbreak of popular hatred, on the other side of the river, at a distance from the European factories. He thought that possibly we should be safe in coming to him during the day; but that to pass the night in the temple would be attended with imminent personal hazard to himself, as well as to us. He suggested the plan of our chartering a native vessel, and living on the river; in which case he was willing to become our guest, and to remain with us altogether. This, for obvious reasons, we declined; and the only alternative was, if practicable, to engage his services as our teacher at our own abode. The chief difficulty was his independent situation, which rendered him unwilling, as he said, to engage his services as a hireling, or in any other capacity than that of a friend. He had served his course of three years as Abbot; and having fulfilled the legal period, retired into privacy, according to the rules of the institution, having attained the highest summit of ambition, as the Superior of the richest and most famous temple in Canton. According to the ancient regulations of the order, he had an ample allowance from the temple-revenues for his support; and was permitted to travel into foreign countries, probably as much with a view of avoiding feuds between the Abbots who successively pass the chair, as for the purpose of enlarging their knowledge. A short time since he was very anxious to visit America, and had consulted one of the Missionaries on the subject. He had cherished the intention of visiting England, in company with Mr. Morrison; but the unexpected death of the latter had dissipated all

such plans. He remained to dine with us; and, arrayed in his long, black, flowing robes, with his head completely shaven, he gave an imposing spectacle to our party. He endeavoured to show little acts of polite attention, by asking our age, and placing on our plates some fruit and sweetmeats, which we were obliged to eat, by the rules of Chinese etiquette, as a mark of our appreciating the attentions. By the rules of the Monastic order, they abstain from flesh and strong beverages. But the Priest, on this occasion, seemed to have no great scruples on these points; and, as well as he could, being supplied with Chinese chop-sticks, he endeavoured to give due honour to the provisions set before him. His whole demeanour was that of a perfect gentleman, and exhibited a mixture of true modesty and graceful dignity. Though in the latter stages of our acquaintance we had reasons for suspecting him of avarice and pride, yet the visit of such a man to Europe would be an important era in our intercourse with China, and might be attended with important results to the native disposition towards us.*

Before his departure we had a visit from an individual, well known by name in Europe and America as the first-fruits of modern Protestant Missionary efforts among the Chinese, and the first Native Evangelist to his fellow-countrymen, Leang Afa. He

* The portrait of this remarkable man is in the Chinese Exhibition in London, numbered 1032 in the Catalogue. The proprietor of the institution testified to the liberality and obliging efforts by which he was assisted by the Abbot in procuring for the collection various specimens of *vertû* from the interior of the empire.

appeared about sixty years of age, a man of sturdy dimensions, of cheerful manners, and venerable aspect. He seemed greatly interested in our arrival, and joined with much animation in the conversation. The sight of such a trophy of the converting power of God's grace excited emotions of joy in our minds, such as can only be estimated by those placed in a similar situation. It refreshed the weary eye, as the fair green oasis in the desert. We were a somewhat remarkable assemblage. On the one hand was a native scholar, accounted wise and honourable, and yet the slave of a debasing idolatry, ignorant of the true God, and of Jesus Christ the Saviour of mankind. On the other hand sat a Chinese, less deeply versed, perhaps, in the vagaries of Pagan learning, but taught by the Spirit of God, and rescued from sin and death by Divine Grace. Three of us were the privileged ambassadors of Christ to the heathen population of China. Here we saw the contrast between nature and grace—the wisdom of this world and the wisdom of God. I was pleased to observe that neither Leang Afa nor the Priest showed any marks of an uncourteous disposition. They exchanged the usual signs of salutation, and conversed with each other with apparent affability. The Christian meekness of the one, and the true native politeness of the other, prevented the indication of any thing like illiberal antipathy. Of the one it is sufficient to say, that neither his fears of persecution, nor his long expatriation from China to the Straits of Malacca, nor the influence of surrounding heathenism, had deterred him from boldly confessing the Saviour. Of the other, it is no slight commendation to assert, that he only requires

the sanctifying influence of the Gospel, to raise him immeasurably above the generality of his countrymen. We esteemed ourselves fortunate, therefore, in finally securing his attendance as our teacher of the Court dialect for a few hours daily.

Our time was henceforth fully occupied by our Chinese studies, and the visits which we made from time to time to those localities which were accessible to foreigners, and calculated to supply the mind with interest and information.

CHAPTER II.

GENERAL DESCRIPTION OF THE CITY OF CANTON.

EARLY HISTORY AND CIVILIZATION — ANCIENT COMMERCIAL CELEBRITY — EARLY MAHOMEDAN ACCOUNTS — EXTENDED INTERCOURSE WITH EUROPEANS IN THE SIXTEENTH CENTURY — TROUBLES ON TARTAR CONQUEST OF CHINA — TOPOGRAPHY OF CITY — DIVISION AND MUTUAL CHECKS OF GOVERNMENT — DIFFICULTY OF FOREIGNERS ENTERING THE CITY PROPER — CROWDED POPULATION — NARROW STREETS — SHOPS — RIVER-POPULATION — BLIND BEGGARS — MEDICAL MISSIONARY HOSPITAL — ITS MORAL INFLUENCE — THE PATIENTS — A POOR SCHOLAR — SURGICAL OPERATIONS — THE PARSEES.

The city of Canton is one of the oldest cities in this part of the empire, and native historians vie with each other in the effort to trace its annals to remotest antiquity, and to call in the tales and wonders of mythology to their aid. Without dwelling on the vaunting statements in the native classics, and the events connected with the name of the famous Yaou, who, 4000 years ago, commanded one of his Ministers to repair to the South and govern the "splendid capital" and its surrounding country, we come down to the period of sober narrative, and behold Canton an important city of the South, possessing a fair measure of improvement, an industrious population, the advantages of commerce, and a moderate portion of the blessings

of civilization, at a time when our own country was excluded, by the barbarous cruelty of our ancestors, from intercourse with the civilized world, or was the prey to the marauding expeditions of every plundering adventurer. So early as two centuries and a quarter before the Christian era, the people of the South for many years carried on a successful rebellion against the Emperor Che Hwang of the Tsin dynasty; and what is now the site of the city of Canton became the scene of the sanguinary horrors of a protracted siege. The imperial forces were routed; the siege was raised; and not till about 200 B. C. did the rebellious tribes of these Southern frontiers submit to the imperial sway in the person of the founder of the Han dynasty.

There are strong grounds for hazarding the opinion that a considerable intercourse existed between the natives of India and the people of Canton soon after the Christian era. It is not till the time of the Tang dynasty, about 600 A. D., that Canton became a regular commercial emporium, with fixed regulations and a tariff. Extortions at this early period frequently drove the foreign merchants to seek other marts for their commodities. Cochin China for a time shared the profits that were diverted from Canton; and a spirit of hostile rivalry, sometimes leading to open war, was excited between the Cochin Chinese and the people of Canton. In spite of these obstacles to its growing commerce and importance, this city made rapid strides in improvement and the enlargement of its foreign intercourse. To such an extent had it increased, that in the account of a Mahomedan traveller, generally considered genuine and authentic,

who visited Canton before the close of the ninth century, we have the following statement, in reference to a recent rebellion and massacre of the inhabitants who persisted in their loyalty:—"At last he (the leader of the rebels) became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that, besides the Chinese who were massacred upon the occasion, there perished one hundred and twenty thousand Mahomedans, Jews, Christians, and Parsees, who were there on account of traffic. The number of the professors of these four religions, who thus perished, is exactly known; because the Chinese are extremely nice in the account they keep of them." At this early period it is also related "that at Canfu (the ancient name of Canton), which is the principal *scale* for merchants, there is a Mahomedan appointed judge over those of his religion, by the authority of the Emperor of China." One of the most considerable objects which the traveller sees rising before him, as he approaches the provincial city, is a lofty pagoda, different in form and structure from every other building, and which, on inquiry, he is told is the Mahomedan mosque, built above a thousand years ago. After having its full share of tumults, wars, bloodshed, and the other calamities of a semi-civilized state, we arrive at that important epoch in the history of commerce, the commencement of the sixteenth century, when, by the discovery of the passage by the Cape of Good Hope, the doors were thrown open to a more frequent and extended intercourse with China from Europe. The Portuguese led the way, and were quickly fol-

lowed by English, Spanish, and Dutch adventurers. These times of peaceful industry and prosperous commerce were unhappily again disturbed by the troubles consequent on the Manchoo Tartar subjugation of the empire. The people of Canton, faithful to the former Ming native dynasty, raised the standard of revolt, and, under the leadership of a native prince, tried the issue of war. The Tartar armies soon reduced the neighbouring provinces to submission; and after defending itself against the assaults of the besiegers, Canton at last fell, probably by the treachery of the prefect of the city, who was permitted by the conquerors quietly to retain his office. Some native accounts depict in awful colours the carnage which ensued, and raise the number of the slain to 700,000. The old city was reduced to ashes, from the ruins of which the present city of Canton has gradually risen, and has, under the Tartar sway, enjoyed a course of uninterrupted tranquillity, during which it has risen to be the first commercial emporium of the empire, to which, till recently, all foreign commerce was restricted by the Tartar jealousy of foreign influence. The roving bands of lawless banditti, called into existence by the frequent troubles during the change of dynasties, and what are called the fortunes of war, even now continue to be the scourge of the district, as they are also indications of the ineffective character of the administration of police.

Such is the brief, though imperfect, outline of the changes to which Canton has been subject in the various vicissitudes of its history. It partakes of the usual appearance of Oriental cities; and, once seen, furnishes a good specimen of Chinese cities in general.

The surrounding scenery presents nothing remarkably striking to the eye. The neighbouring country is one large plain of well-cultivated fields, with a bold range of hills in the distance to the north-east. The city itself, *i. e.* the part contained within the walls, is of comparatively moderate extent, the whole circuit of walls probably not exceeding six miles. A wall running from east to west divides what is called the Old City, in which the Tartar population and garrison reside, from the New City, which is not more than a third of the size of the former, and lies on the south. At either extremity of this, a wall is carried down to the river, at one or two hundred yards' distance. The suburbs are very extensive, and exceed in extent the city itself.

The different departments of Government are so arranged, as to keep up a mutual check upon each other. Thus the tsung-tuh, who is the viceroy or governor-general of the two provinces of Kwangtung and Kwangse, has his fixed residence in the New City. His nominal abode is, however, situated some miles to the west of the city; and though, on account of the facilities of Canton, he is allowed to reside within the walls, he is not allowed to bring thither the troops placed at his command. The foo-yuen, the acting or lieutenant-governor of Kwangtung province, who, though generally subordinate, is, in many points, independent of the tsung-tuh, and hence sometimes becomes a rival, is stationed in the Old City, where a small force of military is placed at his disposal; and thus a balance of power is preserved. Again, to guard against the danger of combination on the part of these governors, or of the military force, entrusted to the

foo-yuen for the purposes of police, being employed in the attainment of political aggrandizement, the officer usually styled the Tartar-general, the tseangkeun, is located, with a strong force of Tartar troops, in the Old City, thus providing a check on ambitious civil governors, as well as a defence of the city against foreign invasion. The same principle of mutual checks is remarkably developed in all the other offices of state and finance, adapted to the preservation of the reins of power in the hands of the present foreign dynasty. It is probably to the consciousness of insecurity, and fear of the native Chinese, that much of the jealous restrictive policy, which has peculiarly characterized the Manchoo Tartar race, is to be traced. They hear that the western barbarians are powerful. Especially they are told that the English foreigners have, from a small beginning, in the lapse of a single century, demolished dynasties, overthrown kingdoms, and gradually brought the whole of India under their yoke. Hence this fear, joined to their distrust of the native Chinese, leads them to persist in an exclusive policy, which for so long a period has banished foreigners to a distance from the capital, and to load them, in their edicts, with a full measure of invective. Even at Canton, with all the boasted advantages of the British treaty, Europeans cannot venture in safety within the city-walls. Frequently did we in vain seek to obtain the assistance of our native teacher in exploring the city. Once we caught a glimpse of the Chuhlan-mun, the nearest gate to the foreign factories. We met with no Europeans who, within the last two years, had ventured to enter, with the exception of a naval lieutenant, who was quickly compelled to seek safety

by flight, amid a shower of missiles, and with some bodily bruises. Popular violence, so long encouraged against foreigners, either could not now be restrained by the native authorities, or was the engine of terror, disingenuously employed by them, to prevent the ingress of Europeans, and the humiliation of the rulers. The Mandarins made one unvarying statement to the British and American Consuls, that foreigners were welcome to enter the city, but they could not restrain the populace, or promise an immunity from assault. It is to be hoped that increasing experience of the urbanity, fair dealings, justice, and, above all, of the improved morality of the foreign community, will gradually undermine, and finally eradicate, this hostile feeling.

The recently-arrived stranger naturally manifests surprise and incredulity on being told that the estimated population of Canton exceeds a million. As soon, however, as he visits the close streets, with their dense population and busy wayfarers, huddled together into lanes from five to nine feet wide, where Europeans could scarcely inhale the breath of life, the greatness of the number no longer appears incredible. After the first feelings of novelty have passed away, disappointment, rather than admiration, occupies the mind. After leaving the open space before the factories, or, as the Chinese call them, the thirteen hongs, and passing through Old China Street, New China Street, Curiosity Street, and similar localities, the names of which indicate their propinquity to the residence of foreigners, we behold an endless succession of narrow avenues, scarcely deserving the name of streets. As the

visitor pursues his course, narrow lanes still continue to succeed each other, and the conviction is gradually impressed on the mind, that such is the general character of the streets of the city. Along these, busy traders, mechanics, barbers, venders, and porters, make their way; while occasionally the noisy abrupt tones of vociferating coolies remind the traveller that some materials of bulky dimensions are on their transit, and suggest the expediency of keeping at a distance, to avoid collision. Now and then the monotony of the scene is relieved by some portly Mandarin, or merchant of the higher class, borne in a sedan-chair on the shoulders of two, or sometimes four men. Yet, with all this hurry and din, there seldom occurs any accident or interruption of good nature. On the river the same order and regularity prevail. Though there are probably not fewer than 200,000 denizens of the river, whose hereditary domains are the watery element that supports their little dwelling, yet harmony and good feeling are conspicuous in the accommodating manner with which they make way for each other. These aquatic tribes of the human species show a most philosophic spirit of equanimity, and contrive, in this way, to strip daily life of many of its little troubles; while the fortitude and patience, with which the occasional injury or destruction of their boat is borne, is remarkable.

To return from the wide expanse of the river-population to the streets in the suburbs, the same spirit of contented adaptation to external things is everywhere observable, and it is difficult which to regard with most surprise—the narrow abodes of the one, or the little boats which serve as family resi-

dences to the other. There is something of romance in the effect of Chinese streets. On either side are shops, decked out with native ware, furniture and manufactures of various kinds. These are adorned by pillars of sign-boards, rising perpendicularly, and inscribed from top to bottom with the various kinds of saleable articles which may be had within. Native artists seem to have lavished their ingenuity on several of these inscriptions, and, by their caligraphy, to give some idea of the superiority of the commodities for sale. Many of these sign-boards contain some fictitious emblem, adopted as the name of the shop, similar to the practice prevalent in London two centuries ago. On entering, the proprietor, with his assistants or partners, welcomes a foreigner with sundry salutations; sometimes advancing to shake hands, and endeavouring to make the most of his scanty knowledge of English. They will show their saleable articles with the utmost patience, and evince nothing of disappointment if, after gratifying his curiosity, he departs without purchasing. At a distance from the factories, where the sight of a foreigner is a rarity, crowds of idlers, from fifty to a hundred, rapidly gather round the shop, and frequent embarrassment ensues from an incipient or imperfect knowledge of the colloquial medium. In these parts the shopkeepers know nothing but their own language, are more moderate in their politeness, and, as a compensation, put a less price on their wares. To write one's name in Chinese characters is a sure method of enhancing their good favour. Sometimes no fewer than eight or ten blind beggars find their way into a shop, and there they remain, singing a melancholy dirge-like

strain, and most perseveringly beating together two pieces of wood, till the weary shopman at length takes compassion on them, and provides for the quiet of his shop by giving a copper cash to each; on receiving which they depart, and repeat the same experiment elsewhere. The streets abound with these blind beggars, who are seldom treated with indignity. A kindly indulgence is extended to them, and they enjoy a prescriptive right of levying a copper cash from every shop or house they enter. It is said that this furnishes a liberal means of livelihood to an immense number of blind persons, who, in many instances, are banded together in companies or societies, subject to a code of rules, on breach of which the transgressor is expelled the community, and loses his guild.

In every little open space there are crowds of travelling doctors, haranguing the multitude on the wonderful powers and healing virtues of the medicines which they expose for sale. Close by, some cunning fortune-teller may be seen, with crafty look, explaining to some awe-stricken simpleton his future destiny in life, from a number of books arranged before him, and consulted with due solemnity. In another part, some tamed birds are exhibiting their clever feats, in singling out, from amongst a hundred others, a piece of paper enclosing a coin, and then receiving a grain of millet as a reward of their cleverness. At a little distance are some fruit-stalls, at which old and young are making purchases, throwing lots for the quantity they are to receive. Near these again are noisy gangs of people, pursuing a less equivocal course of gambling, and evincing, by their excited looks and

clamours, the intensity of their interest in the issue. In another part may be seen disposed the apparatus of some Chinese tonsor, who is performing his skilful vocation on the crown of some fellow-countryman, unable to command the attendance of the artist at a house of his own.

We leave the motley assemblages which meet the eye on all sides, to take a view of incidents more agreeable and cheering in a moral and religious point of view. Emerging from the factories into Hog Lane—a district abounding with refuse of all kinds, moral and material, and of which the inauspicious name is but a faint emblem—we proceed about half its length, till, on our left, we observe a door, not remarkably different from the rest, but having a few sedan-chairs standing by, to indicate that some more opulent visitors are within. This is the Ophthalmic Hospital, in connection with the Medical Missionary Society, organized, in 1838, at Canton, and having similar institutions at Hong Kong, Amoy, Ningpo, and Shanghai. The object of this Society was, to supply, gratuitously, medical assistants and drugs to those medical Missionaries who have been sent, by the Protestant Societies in England or America, to attempt the evangelization of the Chinese, in connection with the benevolent effort to impart to the diseased sufferer the medical skill of Christendom. There is, professedly, no interference with the Missionaries themselves; but a periodical report is expected of the state and progress of the Missionary Hospital. Subsequent events have led to a partial disorganization of the Society itself.

On entering the hospital, numbers of Chinese,

generally of the humblest ranks, are seen in the lower room, with impatience and anxiety depicted on the countenance. Diseases of every kind, but principally those of the eye, are brought hither, in the hope of obtaining relief from the humane skill of the Christian physician. On ascending into the upper range of rooms, from sixty to a hundred patients may generally be seen, on the weekly receiving day, sitting and waiting their turn to consult the Missionary, with his native assistants, at a table at the upper end of the room. Rude paintings of the various cases of tumours of large dimensions, removed by the hand of the operator, are hung round the room, to commemorate the benefits of the institution, and to encourage the confidence of the Chinese in the skill of the foreigner. Many emaciated sufferers, and many anxious mothers, pressing to their bosoms little pitiable infants, are here to be seen, watching most intently the words of the physician on their case, and eagerly extracting a ray of comfort from his looks. It is in such a school as this, that contentment and gratitude to the Almighty are most forcibly taught and impressed on those, who are exempt from the slowly-consuming pangs of sickness and disease. It is in such scenes that the heart of the Christian grows soft, and brings forth the genial emotions of sympathy and kindness towards our fellow-heirs of corruption and death. It is here, also, that the proud arrogance of native prejudice is suodued, under the power and beauty of the disinterested benevolence, which springs from a heaven-born faith. To use the words of a Native Christian, Leang Afa, "When I speak to my countrymen in the villages and suburbs about Jesus

Christ, and His glorious Gospel, they are careless, and utter expressions of scorn; but in the hospital their hearts are soft, and they will listen to the Gospel with serious attention." The advantages to the Missionary work of such an institution are obvious to all. Our respected friend, who presides over it, has had the privilege of exhibiting to nearly 20,000 patients the benevolence of the Christian Religion. Among these have been one or two officers high in the state; and it is to be hoped that the noble-minded Ke Ying will never forget that he has received, at the hands of a Christian, the remedies which removed his bodily sufferings.

On the first day of our visit we saw among the rest a literary student, a *sew-tsai*, or graduate of the lowest degree. Though his external appearance and dress plainly told the humble condition of life to which he belonged, yet he was now on a visit to Canton for a recent literary examination for the next step on the road to preferment, the *keu-jin* degree, for which he had been an unsuccessful candidate. It is a common practice for a poor family to single out some hopeful scion of the house, of promising talents and ability, who is supported by the contributions of his relatives; and thus, relieved from the necessity of bodily labour for subsistence, he is enabled to devote the undivided powers of his mind to that summit of ambition, literary distinction, and the consequent enriching of his family on his promotion. He had lost the sight of one eye, and there was incipient amaurosis in the other, the effect of protracted study. He was about to return to his relatives, and presented the physician with a fan which he had written over

with Chinese characters, intended as a complimentary poem, and composed by himself for the occasion.

As at this time our teachers could not speak any English, we were compelled to learn the Chinese colloquial language; and though at first it was very embarrassing, yet, by means of a Vocabulary and Morrison's Dictionary, with the previous advantage of diligent study on the voyage from England, we soon gathered all the common phrases necessary in our intercourse with them. The hospital also afforded some desirable facilities, as patients from all the provinces occasionally avail themselves of its benefits; and among them we frequently met tea-merchants and others, from the north of China, able to converse in the Court dialect, and very ready to help to improve our scanty knowledge of it. At various times we witnessed surgical operations, under which the Chinese evinced great fortitude. On one occasion we saw about ten cases of couching for cataract, two of which were performed with great ease and skill by the senior native assistant, named Ato. We were present also at the removal of several tumours from men and women. One poor Chinese submitted with great patience to a most painful and hazardous operation, by which a large tumour, weighing eight and a-half pounds, was removed from the side of his neck, extending upwards to the ear. So impassible is the Chinese temperament, that immediately after being laid on his bed he called for some rice-gruel; and in three weeks after paid us a visit to our room. One neat young lady, most cruelly bandaged and tortured in her feet, with tottering pace advanced towards the physician, and submitted with great

patience to a tedious operation, by which a large excrescence was removed from either ear, which presented an unsightly appearance. The father stood by, and informed us that it was preparatory to her marriage. Nothing could exceed the refined delicacy of feeling and demeanour, with which she appeared before so many strangers. Her dress was very beautiful, and contained a quantity of gold lace adorning the borders. It was at times an affecting spectacle to behold blind persons of all ages, one by one, approach the physician, and receive from his lips the discouraging announcement that vision was for ever gone, and its recovery altogether hopeless. Still more affecting was the consideration that these poor inheritors of the woes of humanity had no knowledge of that Divine Saviour, who has repaired the ruins of the fall of Adam, and restored the long-forfeited blessings of God's favour to the sons and daughters of affliction. Great was their gratitude to the human instrument, through whose efforts their sufferings were relieved. More than once have we seen the Christian physician in vain attempting to restrain the prostration of the head to the ground, as a token of their gratitude, and to direct their misplaced adoration to the true Author of good, exhorting them to thank God. Yet such is the jealousy, real or supposed, with which this institution is viewed by the native authorities, that the utmost caution is observed in communicating religious instruction; and, with the exception of the occasional distribution of a Christian tract, or a portion of the New Testament, no aggressive effort was at this time made for the conversion of the patients.

In the districts bordering on the north of the city, as well as in the city itself, there are a few Chinese Roman Catholics. Some of them had been temporary inmates of the institution. There are also a few Mahomedans in Canton. Near the hospital we were pointed out a respectable-looking Chinese, a Mahomedan of great enterprise and zeal, who had journeyed through Thibet to India, and thence had proceeded on a pilgrimage to Mecca. The Parsees, also, are rather numerous, and form an important portion of the inhabitants of the foreign factories, being generally natives of Bombay. They may be seen walking in companies of from four to ten, every evening, in long, flowing, white dresses, occasionally relieved by the gay colour of pink or scarlet trowsers. They are an enterprising body of merchants, and, by their success in commerce, have gained in the East the same repute which the Jews so long obtained in the West. They generally speak English, as well as their primitive Guzeratee tongue. Their system of religious belief, when stript of some of its flagrant absurdities, appears to resolve itself into a Deism, almost verging to Atheism. They deny that they pay any idolatrous acts of worship to the sun, or to the element of fire. They profess to believe in the existence of one great, Supreme Being; but as all their notions of him are necessarily vague, confused, and imperfect, they say that they need some visible object of adoration, and that they therefore transfer their worship to fire, as the most glorious of his creatures, and the most apt to be his representative. Amid all their Atheistic notions, they have much of self-righteousness. When they have a vessel on the point

of going to sea, they give away money to the poor, and frequently annoy their neighbours by the crowds of Chinese vagrants attracted to the house by throwing money to be scrambled for among them. Yet they are noted for their sensual lives; and their personal appearance and the clamorous nature of their festivities serve to confirm this reputation.

On one occasion we formed the acquaintance of a Parsee at the hospital, with whom we had some conversations on religious subjects. He told us that he had frequently discussed such topics with a Missionary at Bombay, whose name he mentioned with respect. He would sometimes speak in terms of proud enthusiasm of the ancient glory of his race, the sublime sanctity of the Zendavista, and the power of Zoroaster in reclaiming his race from a savage state to civilization. He would also speak of their expulsion from Persia by Mahomedan persecution, their migration to Guzerat, and the consequent change of their language and dress. Pointing to the various subjects of disease in the room, and singling out especially an emaciated form of infant suffering, we once asked him how, on any other hypothesis than that of the entrance of sin into the world and the fall of man, he could regard misery at so early an age as compatible with the infinite benevolence of the Creator. He seemed to feel the force of the argument; but endeavoured to evade it by suddenly asking us how it was there were so many sects of Christians, and they were not all one. In reply, we attempted to demonstrate to him the unity of faith, of love, of practice, which distinguishes all spiritual followers of Jesus Christ, which can subsist independently of any diversity in the

ceremonials of religion, or in the mere externals of Christianity. As an instance of the real unity of Christians, we drew his attention to the fact, that our respected host, Dr. Parker, had welcomed us with all the kindness and affection of Christian hospitality, though we were previously strangers to each other, and belonged to different Christian communions. We related to him the origin and progress of the British and Foreign Bible Society, as a specimen of the manner in which Christians were willing to sink their minor differences in the grand, comprehensive effort to diffuse the Word of God as the common rule of faith and practice, and the sole depository of God's revealed will to mankind. We afterwards sent him a letter, accompanying the gift of a Bible, which we presented to him in the name of that Society, not only as a token of our individual interest in his eternal welfare, but also as a memorial of the unity of British Christians.

CHAPTER III.

FURTHER ACCOUNT OF CANTON.

VISIT TO HONAN MONASTERY — NUMEROUS TEMPLES, MONKS, AND NUNS IN CANTON — UNIVERSAL IDOLATRY — VISIT OF SOME PETTY MANDARINS, AND PRIEST'S ALARM — RELIGIOUS SERVICES — INTERVIEW WITH A HIGH CHINESE MILITARY OFFICER — PENDING EXAMINATIONS FOR KEU-JIN LITERARY DEGREE — GENERAL EXCITEMENT AND THIRST FOR LITERARY DISTINCTION — RETARDING INFLUENCE ON NATIONAL IMPROVEMENT — NOTIFICATION OF SUCCESSFUL CANDIDATES — PUBLIC HONOURS — VISIT OF TANG-SHIN, A LITERARY CHINESE.

On October 7th we paid our first visit, with a party of friends, to the celebrated Honan Monastery, of which one of our teachers, the priest to whom allusion has already been made, had formerly been Abbot. We crossed the river a little to the east of the factories, and landed close to the Budhist Temple. On entering, we passed at once into a long court-yard, at the further end of which is placed the emblematical tortoise, carved on a large stone. Passing through another gateway, we beheld two colossal figures, said to be images of deified heroes, guarding the entrance to the temple. Advancing through another court, we entered a kind of vestibule, where four gigantic idols, two on either side, of fierce and fantastic aspect, remind the stranger that he has entered "the palace of the four celestial kings." Three of them strongly

resembled Æsculapius, Apollo, and Mars, of Greek and Roman mythology. A broad path conducted us thence to the principal temple, where, in a large hall, we beheld the priests celebrating their evening worship before the three Budhas. These images, together with numerous other idols and altars, gave an imposing effect to the scene. A large number of monks were standing with joined and uplifted palms, engaged in repeating the mystical and unintelligible sounds addressed to Budh; while one of the number acted as a leader or precentor in this mummery, and, with outstretched neck and breathless haste, poured forth a torrent of loud sonorous jargon, which was accompanied from time to time by the beating of a drum and tinkling of a bell, another priest burning some gilt paper and incense. The whole produced a confused din and uproar, which might have consisted with a pandæmonium. From this we were hurried to the apartments of our friend the Abbot, as we continue to designate him by courtesy. He received us with much politeness, and tea was immediately served for us; before drinking which he pledged each guest separately with his cup brought into contact with theirs. He afterwards sent a priest to conduct us through the different parts of the establishment, which covers a space of seven or eight acres, and has some crops of rice, and a little grove of ornamental trees. A number of apartments on either side of the principal square form the cells of the priests, and various kinds of offices. We were conducted to the stall or pen, in which the sacred pigs are domiciled. According to the popular theory, these pigs are maintained in a state of plenty, and are invested with a

degree of sanctity, as a compensation to the species for the wrongs inflicted on them by the disciples of Budhism, in eating swine's flesh, contrary to the primitive laws of Budh. Hence, to these favoured pigs every possible honour is paid, as reparation for the evils which wicked custom has perpetuated. To us they appeared to possess only one attribute of sanctity in the estimate of the Chinese, that of excessive size and fatness, which rendered them, for a long time, regardless of the blows by which we endeavoured to provoke them into a standing posture. Thence we were conducted to the place, where, in a kind of oven, the bodies of the deceased priests are consumed by fire. Near to this was the mausoleum, in which the ashes of their burnt bodies are deposited on a certain day in each year. Adjoining to it was a little cell, in which the urns containing the ashes are temporarily placed till the periodical season for opening the mausoleum.

The temple is a very old establishment, but did not attain its celebrity till about a century and a half ago, when, by the favour of one of the Manchoo Tartar princes, it was richly endowed. The following tradition of the circumstances is preserved. In the reign of Kang-he certain districts in the province of Canton remained faithful in their allegiance to the old native dynasty, and were in a state of rebellion. A son-in-law of the emperor was sent with a strong force, and subdued the country. The villages of Honan, which form the southern suburbs of the city of Canton, suffered under the sanguinary vengeance of the conqueror. Orders were issued for a general massacre of the people. Just before the command was executed, the

prince saw a fat priest belonging to this temple; and inveighing against the supposed hypocrisy of a priest, professing abstinence from flesh and wine, arriving at such a size, he ordered him to be put to death. The tradition goes on to relate a dream which happened to the prince, which induced him to reverse the sentence, and to load the holy priest with gifts, and the temple to which he belonged with an ample share of princely favour and wealth. Estates and money were given to increase the endowment, which was intended to support three hundred priests. From the difficulty of sustaining the number, there are now only about one hundred and sixty. Many of these are fugitives, outlaws, and bandits, who have been driven by want or fear to seek a shelter and asylum within its walls. They are generally a low set of men, and only a few of them are versed in the native literature. The Abbot is elected by vote for a term of three years.

On several subsequent occasions we visited this Budhist temple, and were always courteously received by the Abbot, who once invited a young priest of very pleasing manners, from another temple, to meet us. Generally, on entering we were surrounded by the lower class of priests, who, by significant gestures, intimated their desire that we would give them tobacco. We made known to them that we had no such gift for them, but offered them some copies of the Epistle to the Ephesians, and a tract entitled "The Way of Eternal Blessedness," which were eagerly sought and received. On returning afterwards, we saw several priests sitting in retired spots reading them, and in our subsequent visits we had numerous applicants. The Abbot himself once asked permission to take from

our room a copy of Dr. Milne's sermons; and, on my next visit to his apartments, gave me a neat little book, in boards of fragrant wood, containing the prayers offered in the temple-worship to Budh. These proved to be a mere collection of unmeaning sounds, written in Chinese characters, but taken from the old Palee tongue, the primitive Indian language of Budhism.

There are more than a hundred temples in Canton consecrated to the various systems of religious falsehood, which maintain an ascendency over the popular mind. Of these, a few belong to the Taou sect, whose priests may sometimes be seen walking in the streets, and are easily distinguished by the peculiar mode in which their head is shaven, a portion of the hair being left so as to be formed into a tuft on the crown. A larger number are denominated "temples of ancestors." By far the most considerable portion, however, are devoted to Budhist worship. There exist also numerous public altars to the deities, who are supposed to preside over the locality, or to exercise a dominion over the different elements, together with countless altars raised to the household gods. Religious processions and festivals also form a portion of the long catalogue of superstitious practices, which tend to prove that here, as in every other part of the world, man cannot subsist without the semblance of religious worship; and that if he possess not the true religion, he invariably seeks its substitute in the counterfeit inventions of falsehood.

The whole number of priests is estimated at 2000, who live a monastic life, and are bound to a life of celibacy, as long as they remain inmates of the temple. Though it is considered discreditable for the priests

to abandon the sacred office, and to revert to a secular calling, yet in most cases they adhere to the monastic life only because they have no other means of livelihood. They lead an idle sauntering life, and may be seen standing about the entrance of the temple precincts, distinguished more by their bare shaven crowns, than by their manners or demeanour, from the surrounding crowds of idlers. About 1000 nuns are also supported in the various institutions: they adopt the same dress as the monks, having their head completely shaven, and wearing a long black flowing robe. Though Confucianism is the only religious system professed by the state, the sage, and the scholar, yet every system of superstition exerts its divided influence over the ignorant masses; and, by an unhappy inconsistency, idolatry, though decried by the learned, is yet followed and practised by all.

October 10*th*—We had an opportunity of witnessing an instance of the spirit which still prevails in Canton in reference to foreign intercourse. A Mandarin called on our host, while we were at dinner, on business, and we were introduced to him. He approached us with great politeness, and shook hands. He wore an opaque white button on the top of his official cap, and had a peacock's feather hanging down over his back. He held the office of deputy district magistrate, and appeared to be about fifty years of age. We were entertained during the greater part of the meal with the high shrill tones of the Peking dialect, as he conversed with much apparent earnestness with our host in the adjoining verandah.

Soon after, as we were sitting in our room, engaged with our teachers, Choo and the Honan

Priest, the latter was suddenly thrown into great consternation by the announced, and subsequent actual arrival of three Mandarins in the adjoining room. All our efforts to calm his mind proved ineffectual: he trembled like a leaf, and cast most imploring looks to us not to expose him. At his request, we removed our books and writing materials into the bed-room, which communicated with the verandah adjoining the room in which the officials were engaged in a discussion with our friend, who had been acting as interpreter in the recent American negotiations. The priest entreated us to speak in a whisper; and the least sound seemed to penetrate his very soul. As for old Choo, he did not seem to participate in this feeling to any great extent, having been inured, by thirty years' intercourse with foreigners, to hazards of this kind. He made the priest angry with him by speaking in a soft, but audible tone; and afterwards, prompted by curiosity, ventured in silence to steal a glance into the other room; while the other Chinese, placed on a higher pinnacle of rank, and therefore more exposed to the shafts of official displeasure, was tortured by fear. At last the officers took their departure, and released the priest from a load of care. It is difficult, under the new system of intercourse provided for by the British treaty, to account for these fears of respectable Chinese, except on the supposition that the native Government is known to have made reluctant concessions to foreigners, and to regard with peculiar animosity those natives who associate with them.

On Oct. 13th I preached to about forty Europeans and Americans, in Dr. Parker's dining-room, my fellow-

labourer, Mr. M'Clatchie, conducting the prayers in accordance with the Liturgy of the Church of England. This Service we generally continued every Sabbath during our stay in Canton. In the afternoon, our host and hostess joined with Leang Afa and ourselves in partaking of the Lord's Supper, for the first time after our arrival in China. An unusual solemnity pervaded the occasion; and we felt the privilege of Christian communion with each other at this distance from the Churches of our respective father-lands. We assembled, few in number — fewer than the original Apostles, and, like them, in an upper room, with a world lying around us in unbelief. There we penitentially confessed our sinfulness, and implored strength for our work. There we anew commemorated that Saviour's death, on whom we built our hopes of acceptance, and in obedience to whose command, *Go and teach all nations*, we had come hither. And even here we were not without encouragement, in the fact of our approaching the Lord's table, in company with one, who, himself the first-fruits of modern Missionary efforts in China, was now an Evangelist to his own countrymen. We sang some hymns appropriate to our situation; and the Service was concluded by Leang Afa praying, in Chinese, for the spread of the Gospel, and the conversion of his country. The earnestness of his tone plainly told us the fervency of his supplications. We were afterwards informed that his intercessions on the occasion were indeed most ardent on behalf of the idolatrous empire of China. He is supported by the London Missionary Society; and has daily prayers and reading of the Scripture at his

house, about a mile distant on the opposite side of the river, at which some of his countrymen attend from time to time, and converse with him about Christianity. He has a wife, a son, and a daughter, Christians; and, about a year ago, his aged mother was baptized.

Oct. 15th—This evening we went, by invitation, to a neighbouring hong, to meet a Mandarin of the highest class but one, holding military rank, and enjoying the privileges of a naturalized or adopted Tartar; *i.e.* a descendant of those native Chinese who had assisted the Manchoo Tartars in gaining the throne, and had for these services been admitted to an equality of rank with the conquerors. He had distinguished himself in war; and, as a reward of his services, was decked with the honorary badge of a peacock's feather with three eyes, the largest legal number. We were soon on familiar terms; and though, from the nature of the conversation, which was interpreted to us, we did not conceive his stock of ideas to be very large, we contrived to spend a tolerably interesting evening in his company. He was very obliging in his endeavours to encourage our incipient efforts in the Mandarin dialect, and, when we were tolerably successful, patted us on the shoulder. He was very particular in showing each article of ornament and use which he had with him, among which was a crystal snuff-bottle, which I filled with some snuff that had been for some years lying in my writing-desk. He received the present, and seemed to value it, as, two or three days after, I received an express messenger from his residence in the city, thanking me, and inquiring whether any such could be purchased at Hong Kong or Macao. He had two atten-

dants, who stood behind, but were at no pains to conceal their participation in any subject of amusement that occurred, frequently offering their remarks. When any person who happened to be rather tall in stature entered the room in which we were, the first thing our visitor did, after shaking hands, was to propose their standing back to back, in order to compare their respective height, as he is taller than the generality of Chinese. Though he professes an eternal friendship for one or two of our friends among the foreign residents, and occasionally pays them an evening visit, he is always alarmed at any proposal to visit him at his own house, and meets it with an open indication of unwillingness, probably fearing the odium he should incur. His manners were very polite, and he has the reputation of being a liberal-minded man.

Oct. 17*th*—We learnt from our old teacher, Choo, that the seventy-two (the legal number) successful aspirants to the degree of *keu-jin* dine together on this day with the public functionaries, to commemorate with rejoicing their promotion. His brother-in-law was one of the happy number; and we had, a few days after, to dispense with Choo's services, to enable him to go home, on the plea of joining in the family festivities consequent on the distinction of one of its members. There were eight thousand candidates in all. Before they are qualified to compete at this triennial examination for literary honours, held only in the capital of the province, they must be *sew-tsai*, *i.e.* graduates of the lowest degree, conferred in the capital city of each department. For several weeks the examination furnishes a subject of all-absorbing interest to the people. Hopes and fears, joy and solicitude

fill the minds of the relatives of the various candidates, as they dwell in imagination on the prospective distinction of their families, and build a visionary fabric of expected honours, wealth, and power on the contingencies of the future. Each candidate enters the building appropriated to the purposes of examination, which is carefully guarded by soldiers, to prevent communication from without. Here he is located in a cell, which is also narrowly watched, to prevent any illicit help being conveyed to him. There, on three different days, he writes a theme, or composes a short poem, on some given subject from the ancient classics, and transmits it to the judge under an assumed name or motto, to ensure impartiality and fairness in the decision. All subjects which can bear the remotest allusion to the policy of the rulers, or to the present dynasty, are strictly excluded. The test of superiority consists in the style and sentiment according with that of the ancient authors and sages. Consequently, Chinese literati pursue for ages the same beaten track of Confucian philosophy; and whereas originality forms a principal quality in the estimate of literary excellence in Western regions, in China, on the contrary, the inventive faculty is checked, and innovation is stifled in the birth. Thus the sages of the celestial empire waste their energies in persevering efforts to remain stationary in knowledge. Not the faintest gleam of physical science ever sheds a radiance on the dark chambers of their antiquated system. For ages not a single step is gained in the advancement of true science and those experimental arts which serve to extend the empire of the human mind over matter.

So great is the interest in the successful effort to gain the higher literary degrees, that instances are not rare of individuals persevering through successive years of disappointment till their seventieth or eightieth year. Nor is the vigilance of the authorities always sufficient to prevent the smuggling of themes, already composed for the examination, or their furtive introduction during the period of trial. Three or four years ago, the son of a wealthy salt-inspector at Canton succeeded in obtaining a *keu-jin* degree, though he was known to the whole neighbourhood as a simpleton. His success, the effect of venal corruption, produced great dissatisfaction; and the suspicions, which were reasonably excited, were the fruitful occasion of libels and lampoons from the pens of the disappointed literati. Promotion is the *summum bonum* of a Chinese. The highest honours and emoluments of office are open to individuals of the humblest rank. Tartar birth, though conferring on its possessor a considerable vantage-ground, does not necessarily conduct to pre-eminence, nor do family distinctions descend from father to son, except in the case of the imperial kindred. This system of promotion, while it secures for the emperor's service a body of well-educated public officers, at the same time perpetuates error, and presents one of the most formidable moral barriers to the progress of Christian truth. Frequently, also, the evils are apparent of a system, which promotes to the highest offices of state the successful candidates for literary honours; men raised, indeed, above their competitors by their erudition in Confucian lore, but often marvellously defective in the active qualities of government, and

unable to rise to the pressing exigencies of the age. The first intimation of the individual's success, after the literary ordeal, is learned by him from reading his feigned name or motto posted against the walls of the public office of the *foo-yuen*, or lieutenant-governor. At a certain hour, this public functionary comes forth from his palace; and after the customary discharge of guns, the official paper is pasted up. He then bows to the names of the successful candidates, and retires. A public banquet, honoured by the presence of the *foo-yuen* and the highest authorities of the province, is given to the newly-made *keu-jin;* and, while the thousands of disappointed scholars return to their homes, the successful few are loaded with applause and honour, and their names are sent up, with their compositions, to the emperor at Peking.

Oct. 19*th*—We had, this evening, the company, at tea, of a well-known individual, Tang Shin, a Hong merchant. The exclusive monopoly and privileges of the old Hong merchants have, by the late treaties, become obsolete. Yet their reputation and experience give them great advantage in commerce, and Tang Shin is a rich, as well as a learned man. He is the author of more than one work on moral subjects, a copy of which he promised to give us. He remained for several hours; and the conversation, which was sometimes in the Court dialect, and at other times in imperfect English, was interpreted by our host. On his being asked the origin of the Chinese custom of crippling ladies' feet, his opinion was confirmatory of the current statement, that *Ta-ke*, a wicked empress in the third century before the

Christian era, during the Tsin dynasty, influenced her husband to issue an edict, obliging all the Chinese ladies to make the empress's club-feet the standard of beauty. Some small-footed women once replied in our hearing to the same question, to the effect that ladies, who had no menial work to perform, did not require the use of their feet! Tang Shin possesses enlightened views and information on subjects of foreign policy. He expressed the great desirableness of an imperial commissioner being sent to other nations, as peace would then be better maintained, and "the inner people would not remain in ignorance of the affairs of outward nations." Speaking of the opium traffic, he said that it was worse than the African slave-trade: that slaves might be fed, and clad, and thrive in the enjoyment of health; that, moreover, they might, and, he emphatically added, they *should*, be restored to their fatherland. "But," he continued, "the victims of opium grow sick in body, diseased in mind, depraved in heart, and become physically, mentally, and morally ruined." Our hostess pressed him to permit his wife to visit her. He laughed, but cautiously avoided committing himself by any such promise. He afterwards said that the Chinese law did not allow women to visit abroad. One of the party replied that he had never been able to discover such a law in the Chinese code. Tang Shin then said that he hoped at some time their custom might be rendered like that of foreigners, but at present it could not be so. On the subject of bigamy he appeared to be very sensitive, and anxious to repel the insinuation of the family-discords which it produced. He said that his first wife (who

was now dead) was above his four other more recently-married wives in rank, and that the latter were not permitted to eat in the presence of the former, but were rather considered as her servants. "And," continued he, "they are all happy and quiet, and live together like sisters." He has fifteen children, and as they do not like the idea of calling a stranger mother, he is unwilling again to marry a wife who would succeed to the rank of mistress of the household, his concubines not receiving any elevation by the death of his wife.

In reference to the recent literary examinations, he said that every officer in the empire, civil and military, must professedly be a *sew-tsai*, or graduate of the lowest degree, at least; but that such was the corruption of the times, that now, instead of talent finding its proper level, and a sure reward in promotion, various means could with impunity be resorted to by ambitious persons, for bribing the examiners, or acquiring the necessary degree by money or influence. Thousands even of *keu-jin* throughout the empire were waiting for promotion; the favour of the governor of the province frequently elevating juniors, to the exclusion of older and more deserving men. No person of lower degree than *keu-jin* could be appointed to the office of district magistrate. But perseverance in the prosecution of literary honours was greatly checked by the abuses, which had been growing up and acquiring strength during the last few years. In the course of his conversation, the fact became continually more apparent, that, for some time past, the literati and government officers have been divided into two grand national factions; the one, rigidly attached to an

exclusive conservatism of national isolation and customs; the other, inclined to more liberal views, and more especially advocating the legalized importation of opium at a high duty. The former party number the famous commissioner Lin among their chief partizans. Among the more prominent leaders of the liberal party are Ke-Shen, who was degraded for the negotiations with Captain Elliott; and Ke-Ying, the present imperial commissioner, who has borne so conspicuous a part in the recent negotiations with the British, the Americans, and the French.

Whatever may be the ignorance, real or affected, of the Chinese generally, respecting the superiority of foreigners in arts, in civilization, and in power, Tang Shin evidently laboured under no misapprehension on the subject. He examined, with much apparent interest, and many expressions of admiration, some apparatus exhibited to him, showing the European method of burning gas-light. He seemed to experience most difficulty in comprehending the nature of a gaseous fluid.

Before taking his departure, he received a copy of the Epistle to the Ephesians, from the improved version, and also a Christian tract of about a dozen pages. He surveyed them both attentively for a few minutes, when he remarked that the former was difficult to his comprehension, and that the latter was more adapted in style and subject to the Chinese mind.

Tang Shin is doubtless a great distance in advance of his countrymen. On a recent occasion he was made an honorary member of some literary society in

America. In the letter of thanks to the officers of the institution for the honour conferred on him, he incidentally alluded to the evils of opium, calling on good men of all nations to combine in putting down the inhuman traffic. In the same letter he exhorted the Americans to abolish slavery in their dominions.

CHAPTER IV.

EXCURSIONS INTO THE SUBURBS OF CANTON.

THE BEGGARS' SQUARE—EXCURSION INTO RURAL HAMLETS OF HONAN—VISIT FROM LEANG AFA'S SON A-TUH—EXCURSION WITH A NATIVE PREACHER ON THE BANKS OF THE RIVER—A NATIVE BOOK COMPOSED AND DISTRIBUTED TO DISCOURAGE FEMALE INFANTICIDE—CHINESE ILLUMINATIONS AND STREET-THEATRICALS.

On October 20th I walked with two friends about a mile and a half in a north-westernly direction from the factories, into a part of the suburbs called the Beggars' Square. It consists of an open space, of about a hundred yards on each side, and has a continued range of temples on one side, extending into the adjacent streets. In these streets there is a greater number of dwellings indicating internal comfort and respectability than in most other parts. There is also a more than ordinary proportion of apothecaries' shops, the outer walls of which are covered with an immense number of old rags, which might at first be mistaken for a quantity of dead, decayed ivy-leaves; but which, on inquiry, were found to be the various plasters which had been successfully employed on the apothecary's patients, and were nailed up as a visible trophy of his transcendent skill in the healing art. On entering the temples, some of them presented unequivocal marks of dilapidation and ruin.

A crowd of people followed us into the court as far as the entrance of the inner part of the temple, where the sacred images and the priest on duty were stationed. The priest showed us the various articles within, and explained the mode of consulting Budh, by drawing lots, on the subject of making a bargain, or marrying a wife. On emerging from these gloomy recesses of fraud and superstition, we proceeded into the centre of the square, where numbers of idle vagabonds were pursuing their various methods of amusement or vice. A number of emaciated pale forms were also to be seen, partly covered with mats. Some were gasping for breath, and were scarcely able to move. Others were motionless, and seemed to be destitute of life. Numbers of poor mendicants, on the approach of sickness and disease, are brought hither by their relatives, and left to perish in neglected and unpitied destitution. One poor youth, with a look that pierced my inmost soul, had just sufficient strength to stretch forth his hand for that temporal relief which was, alas! now unavailing. I counted four or five, close by, to all appearance dead. Desirous of assuring myself of the fact, I stooped, and, removing the scanty matting which partially obscured their pallid features, gazed on the ghastly spectacle of death. Within three or four yards of the corpses, a company of noisy gamblers were boisterously pursuing their nefarious vocation. Such is the baneful spell of paganism! such the unhallowed influence of every false religion! Even within sight of Budhist altars; close by numerous temples dedicated to heathen gods; under the vertical beams of all the benevolence that paganism can be supposed to diffuse; we behold the spectacle

of death and the dying, sinking into the grave because none will help them, and most of them perishing from actual starvation and neglect. The most corrupt form of Christianity knows no anomaly of this kind. The most feeble measure of Christian influence forbids hunger, disease, and penury to linger within sight, without making an effort to impart relief. But heathen priests permit the groan of the dying sufferer to ascend to the sky, as a testimony to that declaration of Holy Writ, *The dark places of the earth are full of the habitations of cruelty.*

The dead bodies are, from time to time, removed from the square by the authorities, and are buried at the expense of Government.

Oct. 22*d*—In the afternoon we formed a party for making a pedestrian excursion into the rural districts, on the Honan side of the river. We passed through numerous streets and crossed a few bridges, at last fairly emerging into the open fields, over which we pursued our way to the distance of two miles and a half. We passed within sight of Leang Afa's abode, but judged it expedient not to mention his name, nor, by any other means, to excite any suspicion of his connexion with foreigners, to the hazard of his person, as the edict against his life has never been formally revoked. Our route lay through a burial-ground, covered with tomb-stones, at one end of which was a little altar with an idol. A poor woman was engaged in burning gilt-paper and fragrant sticks, and making prostrations before the image. The keeper of the altar begged us to move onwards, as the woman would be afraid to proceed with her offering, and his gains would be endangered. The woman interrupted

him, and, with true good humour, told us she was not afraid of our remaining. Another woman soon joined in the offering, when both of them kept beating their heads to the ground before the idol, and uttering an indistinct kind of prayer. They then rose, and consulted the idol on the subject which they desired, by throwing into the air two semi-circular pieces of wood, formed of bamboo-roots, and inferring the idol's answer, favourable or otherwise, from the convex sides falling downwards, or the contrary; after which they took their departure, not forgetting to pay the man fifteen cash as his fee. We proceeded through a well-cultivated district, abounding with rice-fields and little dykes or canals, till at last we reached a village larger than the rest, where an assemblage of people rapidly gathered round us. One of our party, who spoke Chinese, entered a shop, and addressed some questions to the inmates; but both they and the by-standers evinced a shy, unfriendly spirit, and gave rude replies, advising us to go back to our houses.

We returned by a different way, and met with no annoyance, as our party amounted to seven or eight, except from a number of young men and boys, who, seeing our approach through a lane towards a door which led into the fields, quickly ran round by another road, and, barring the door, effectually interrupted our progress for some minutes, more in joke than anger. After a short delay, one of them, possessing more good nature than the rest, opened the door, and we passed through it, while a shout of derision was raised from the crowd rapidly increasing around us. During our walk back, we recognised a few patients, who had enjoyed the benefits of the

Missionary hospital, and who now showed their gratitude by using their influence in our favour, and winning respect for the strangers from their neighbours.

Oct. 29th—Leang Afa called to introduce to us his son, A-tuh. The latter is a smart, intelligent, and well-educated young man. He has, for some time, been under the instruction and care of the Rev. Dr. Bridgman, of the American Board of Missions. Under his roof he received advantages which place him, intellectually, far above any other individual among his countrymen. In addition to the other general branches of European education, he has a tolerable measure of acquaintance with the Hebrew language. Having recently abandoned the Missionaries at Hong Kong, and connected himself with the mercantile establishment of Powtinqua, the principal native merchant and gentleman at Canton, he is naturally regarded by the Missionaries with some suspicion; and it is to be feared that he has been tempted by the superior gains and secular advantages which he receives as interpreter, to desert the quiet life and less alluring prospects of the Missionary body. He professes a temporary absence, and states his intention soon to return to Hong Kong. He is sometimes invited into the presence of Ke-Ying, and has been more than once consulted on the customs, history, and power of Europeans. The high pay which he receives, places him far above the rank of his father; and though the influence for good of such an individual in the Government offices may be extensive, in improving the tone of international intercourse, yet it is difficult to banish regret from the mind, that, for

direct Christian Missionary work, he is practically lost to us. The case of A-tuh appears to be a specimen of the difficulty and disappointment, to which our Missions will, for some years, be necessarily exposed, unless the English language be excluded from Mission Schools.

He speaks English fluently, and interpreted between us and his father. The French treaty, and the facilities which were reported to have been secured for the protection of the Roman-Catholic religion in the interior, formed, at this time, an exciting subject of discussion among those acquainted with external nations. A-tuh thought that the report was true, but that the stipulation would not be ratified by the emperor; or that the Mandarins would defeat it, by preventing the sale of land for churches, and by similar stratagems. Both of them spoke unfavourably of Hong Kong, as the resort of the worst classes, driven thither by destitution or crime. A-tuh especially spoke of the insolent treatment to which the Chinese residents were exposed from the police and the Europeans generally; and became much excited when he spoke of a recent indignity of treatment, which his father had suffered. He said the English had always been overbearing towards his countrymen, and until they showed a kinder spirit towards them, Christianity would never be respected. Especially, continued he, since the war the Chinese generally hated the English to a much greater degree than even before, as they had done so much greater mischief. On this account they were more disinclined than formerly to listen to Christian doctrines; thinking that if Englishmen were Christians,

it could not be a good religion which permitted them to be so insolent and mischievous.

Afa, though he corroborated the general tenor of these remarks, evinced a more meek and gentle spirit. In reply to the expression of my hope that he might have many souls for his hire, and my remark that they, the first-fruits of the Gospel in China, were, in a peculiar manner, chosen out from the masses of surrounding heathenism, Afa said, with evident feeling, "If foreign Christians have such love for souls as to come to preach the Gospel to the Chinese, who hate them, how much more ought I, a Chinaman, to exert myself for the conversion of my countrymen." On my asking him what were the principal obstacles to Missionary success, he replied, "The Chinaman's heart is very hard: they will listen to European Missionaries, and not bring objections till they have departed. But to me they will address remarks of this kind: 'Perhaps this English doctrine may be very good; but we wish that you would first try it on the English themselves, for they are wicked men. When this doctrine has made them better, then come and speak to us.'" At another time inquirers would come for two or three days to his house, and listen to his instructions. The last question, before ceasing their inquiries about the new doctrine, is frequently this, "How many dollars a month shall we obtain if we become Christians?" Afa observed to me, "God can soften even such hearts, and no one else." Before his departure I intimated to him that he was known by name to many Christian persons in my own country, and that they watched his progress with affectionate interest. The old man could not refrain from shedding tears, and,

pointing to heaven, he said that he prayed heartily that he might be what he ought to be; but he felt that he was not strong.

Though connected with foreign Missionaries, he is a staunch patriot. The following instance occurred before the outbreak of open hostilities between his country and the British:—He came with patriotic earnestness to the late Mr. Morrison, and entreated him to use his influence in preventing war. His argument was characteristic. He feared that if the English came to fight with the Chinese, and to destroy their lives, his countrymen would never afterwards receive Bibles, or listen to preaching, from English Missionaries. The interests of Christianity, therefore, should induce him to prevent hostilities by all means in his power. In his preaching at Hong Kong he is very bold in his apologies for the English. Sometimes he speaks of his son A-tuh; and requests the Chinese, if they doubt his opportunities of estimating the English character, to ask his son, who has been brought up among foreigners, and writes and speaks and reads their language. On such occasions the Chinese evince excitement, and are said generally to regard A-tuh with mingled feelings of admiration and suspicion, as a person "who knows too much of the foreigners." A growing impression is, however, by these means, imperceptibly produced of the superior arts, knowledge, and civilization of Christian lands, and of the disinterested benevolence of those English friends among whom Afa mixes in familiar intercourse.

The following incidents will be a practical illustration of the existing facilities for Missionary work at

Canton—facilities which are of no very extensive kind, but such as have, nevertheless, existed for some time; and might, perhaps with advantage, have been made, even at an earlier period, the vehicle of a widely-spread system of oral instruction in Christian doctrines, among the crowded masses of the suburban population.

Among the various visits which I made to the suburbs, at a distance from the factories, was an occasional walk to the homely residence of an American Missionary, the Rev. J. Roberts. He arrived in Canton during the last summer, having, during the seven years of his past residence in China, been engaged at Macao, and in the island of Hong Kong, among the lowest class of the population. Previous to his arrival at Canton, the only Missionary machinery in existence was the Ophthalmic Hospital, close to the foreign factories. Immediately on his arrival, he cherished the laudable project of settling amongst the Chinese themselves, and living in free intercourse with them. He accordingly rented a few rooms in the house of a native merchant, who the more readily afforded him a lodging, as he wished to enlarge his trade, and to court an acquaintance with foreigners. Here he adopted the habits and costume of Chinese life. However some may be inclined to doubt the expediency of such a course as the latter, yet no one can refrain from commending the courage and zeal by which it was dictated. Here, at the time of my visits, he usually had two native assistants in his lodging; and, during the week, several Chinese, of the lower class of merchants and tradesmen, were in the habit of making a call, and cultivating friendly inter-

course. On one occasion I hired a boat, and sailed about a mile down the river, east of the factories, to a point of the suburbs nearly opposite the old fort, called the Dutch Folly. Here, with some difficulty, I descried, amidst the crowds of boats between which we were pursuing our intricate course, the Chinese characters inscribed on the dwelling in which Mr. Roberts had secured a lodging for himself and his native companions. It was close to the Tsing Hai Mun, one of the southern gates of the city-wall. On landing, I proceeded to the hong, and was speedily ushered into my friend's apartments. My arrival seemed to interest the novel company into which I was introduced. Four or five Chinese, of respectable appearance, were seated in the room with my friend and two of his native assistants. A religious inquirer, who was formerly a strolling fortune-teller, and, in that capacity, had travelled over a considerable number of the provinces, and acquired several dialects, also formed one of the number, being for the present an inmate of the house. After the usual inquiries—such as my age, and the period of my arrival in Canton—prompted by Chinese curiosity, were over, the conversation, which had been interrupted, was resumed amongst them. One of the assistants had a tract, which he read aloud, adding lengthened comments and explanations, and thus giving a general outline of Christian doctrine. He was succeeded by the other, who, for another quarter of an hour, addressed the little company on the same subject. During this time the visitors listened attentively, nodding assent, and bowing the whole time to indicate their comprehension. My friend also joined in conversation, and replied to

their questions. Later in the day we made an excursion in a boat further down the river, taking one of the Chinese assistants, and a large supply of religious tracts. Landing on the Honan side of the river, about two miles below the factories, we made the best of our way, through the crowds that were attracted by the rare event of a foreigner landing there, to a platform which was built on piles, and extended a little distance into the river. Taking up our station here, we speedily had a congregation of about one hundred persons, who pressed upon us to such a degree that we had some difficulty in maintaining our position. Here, amid houses of the lowest description, and with a gang of gamblers in the adjacent room, the native assistant preached to an attentive audience the things belonging to their everlasting peace. About two hundred tracts were afterwards distributed, and portions of the Word of God circulated among the rapidly-increasing crowd, who, in their eagerness to receive copies, sometimes transgressed the usual limits of Chinese decorum. We walked about, experiencing no rude treatment or annoyances, except those prompted by a harmless curiosity. It will be difficult, however, to disabuse the native mind of the erroneous impression, that Christianity, like Confucianism, is more a subject of theoretical speculation, than a practical principle of purity of heart and life. Notwithstanding the attentive interest which seemed to beam in every countenance, and the sensible questions which indicated their intellectual apprehension of the instructions conveyed to them, we soon had painful proof of the laxity of morals which they deemed compatible with our Missionary objects.

Landing about half a mile lower down the river, on the opposite side, and at no great distance from the southern wall of the city, we soon formed the acquaintance of a tea-merchant, in whose shop the same scenes recurred, on a smaller scale, and more tracts were distributed. The proprietor himself had, for gratuitous distribution, some native moral tracts, one of which he presented to us, and to the contents of which I shall make subsequent allusion. After taking tea with him, and giving one or two persons with disease of the eye a note of recommendation to the Ophthalmic Hospital, we departed to our boat, accompanied to the river by about a hundred persons, who, if they had wished to gratify any vindictive malice against foreigners, were not destitute of materials for such an object in the stones and pebbles which lay on the beach. Good humour, however, was everywhere apparent.

Returning to the Tsing Hai Mun, we dined, in Chinese style, with one of the natives; and in the evening, accompanied by my friend, I proceeded to the factories. In one of the streets we each took one side of the way, and calling at nearly every house, at the hour at which masters and servants were eating their evening meal together, we left amongst the party a tract, which was, in every case, received with politeness, and often with apparent thankfulness. The subject of the tract was "The Love of God," and it contained a large portion of 1 Cor. xiii.

Of the quality of the piety and knowledge possessed by the native assistants I was unable to form an opinion. They were certainly novices. I saw nothing, however, to authorize the suspicion that they were actuated by

other motives than a desire to promote the glory of God. My friend himself has evinced no inconsiderable degree of faith and courage in being the first Missionary to penetrate the dense masses of the suburb-population, and to live amongst them as a friend and a brother. He has not had the advantage of a liberal education; and his peculiar plans have separated him from the Missionary Society with which he was originally connected. He remains, however, supported principally by local pecuniary help; and, in the future results of his Missionary labours, it will perhaps be found that God often *chooses the weak things of the world to confound the things that are mighty.*

Concerning the little book which we received during our stay in the tea-merchant's shop, my old teacher, Choo, gave me the following information. It was written about thirty years ago by a renowned Mandarin, Hang Fung, to discourage the practice of drowning female infants, as its title implied. The author was a good man, and lieutenant-governor of Kwangtung Province. He died about ten years ago. This book was originally published, and gratuitously distributed, at the expense of the Government; and even now its circulation is promoted at the expense of the benevolent portion of the native community. This book naturally led me to question Choo further respecting the prevalence of female infanticide. In reply to my inquiries, he gave me the following statistical information. Taking a circle of the radius of ten miles around the spot where we were, he computed that the number of infanticides did not exceed one hundred a-year. The practice was entirely confined

to the poor, and originated in the difficulty of rearing their female offspring. Rich men never practised the custom; and even poor men were ashamed of the practice. He knew, among his acquaintance, some who had drowned their daughters; but they did not like to confess the deed, but would speak of their children having died of disease. In Fokeen Province, on the other hand, female infanticides were very prevalent. At a place called Kea-Ying-Chow, about five days' journey, or 800 le, above Canton (placed, in the map, in the north-east of the province, but bordering on Fokeen), there were computed to be 500 or 600 female infanticides in a month. The comparative infrequency of the mal-practice at Canton he ascribed to the foundling-hospital there established, and superintended by the Government. He computed that 5000 female children, the offspring of parents in circumstances of poverty and want, were annually taken to this institution, where they received a temporary provision and sustenance, under the inspection of an officer who visited the hospital every five days, and granted a certain sum for the purpose. From time to time, the more affluent class of merchants and gentry visit the hospital, and select some of the children, whom they take to their home, and educate for concubines or servants. The institution is capable of containing about one thousand infants; and each child is generally removed in the space of two or three months, either being taken to the homes of the wealthy, or being sent to wet nurses to be reared apart from the foundling-hospital. This is the only institution of the kind in the province; and a portion of the rates levied on foreign ships, in former

times, was professedly for the support of this establishment, which is situated about a mile from the city, in the eastern suburbs. These facts account for the general exemption of Canton from infanticide. But the circumstance of individual Chinese incurring the expense of gratuitously distributing a pamphlet discouraging the practice, is sufficient proof, to every reasonable mind, that the evil still exists to a lamentable extent, rendering the appliance of such a moral remedy necessary. Another young native, A-tsin, whom, on account of his knowledge of English, we engaged for occasional assistance as teacher, subsequently corroborated the general tenor of Choo's statements.

Nov. 4th to *13th*—It is difficult for a person, merely resident at the southern port of Canton, to form a just conception of the real character of social life among the more refined classes of Chinese. Practically restrained within the narrow boundaries of the foreign hongs, and excluded from a free intercourse with the gentry of rank and influence, the utmost acquaintance that a foreigner can acquire, during a residence of even several years at Canton, will resemble an occasional and hasty glimpse, than a matured insight into their manners. Of the majesty of Chinese law, and the real character of their religion, the circumscribed limits of a foreigner's residence render it impossible to speak from that extensive observation which the other free ports offer to the inquiring mind.

Of the former I saw nothing which led me to form any great estimation. A procession of Mandarins once passed me on their way to the river, to which they were escorted by a number of police-runners, a sorry

band of musicians, and the usual insignia decorating their sedan-chairs. There was nothing imposing in the aspect of the officials, some of whom were very portly, and others labouring under the decrepitude of old age.

Of the influence which religion exerts over the daily life and actions of the community, it is less difficult, although not easy, to form an estimate. The uneducated are manifestly idolaters; nor do the better classes seem to rise much above the superstitions of the vulgar. In fact, the Chinese have no acknowledged system of religious belief, except a compound or farrago of all the strange vagaries which falsehood, priestcraft, mysticism, and fear have combined in diffusing alike among Budhists, Taouists, and Confucians. Their notions are wild, vague, and confused; and they are ready to ingraft on the multiplied absurdities of their belief any unmeaning practice which may seem likely to procure a lucky omen, or the favour of chance. Of this character are the numerous illuminations, theatricals, and offerings, which at this season of the year abound in Canton. The destructive ravages of fire among whole streets, rendered still more destructive by the light combustible materials of which their houses are composed, have led to the practice of propitiating the tutelary deities of the neighbourhood by a yearly offering at the commencement of the winter season. Subscriptions are collected to raise a fund for this purpose; and whole streets may be seen in their turn, night after night, brilliantly illuminated for a general holiday. Public companies are also formed for supplying the usual lamps, festoons, musicians, images, and other accessories,

which grace the festive occasion. At the end of some of the streets the effect to the eye is magnificently grand, where the tradesmen have been unusually successful in business since the former similar occasion, and, as an acknowledgment, subscribe their money for a festival of more than ordinary grandeur. In walking through the streets, the attention is suddenly arrested by ingeniously-contrived machinery, performing, by means of images, many of the acts of ordinary life, to the gratification of the crowd below. A little further on, a company of living musicians, in a retired recess or gallery, accompanying the voice of some artiste of song, rivet the attention of silent admirers. Suddenly, in some wider part of the street, numerous drums, gongs, and the shrill tones of the peculiar Chinese falsetto voice, indicate the principal centre of attraction. On an elevated stage may be seen mandarin processions; battles between the Celestials and Barbarians (in which the former, of course, are always victorious); native heroes slaying their thousands, and whirling round in the violence of martial fury; and horsemen whipping their unruly steeds, as well as the whip and the action can compensate for the absence of the imaginary animal. Soon, again, imperial councils and the politic measures of sage rulers, together with an occasional introduction to an interior view of Chinese social life, may be seen acted in all the pompous majesty of actual reality, amid the plaudits of the enthusiastic assemblage. On one occasion, the mal-practices and ambitious career of *Tsaou-Tsaou*, a wicked Mandarin in the Han Dynasty, the Napoleon of his age and country, were the subject of representation. The

interest and sympathies of the assemblage seemed to be intense, as they watched the misfortunes of the devoted Emperor and his faithful adherents, and the evil successes of the ambitious rebel-chief, who subsequently founded a dynasty in the person of his grandson. The actors spoke the Nanking, or old court-dialect, and were arrayed in sumptuous dresses. At intervals, one of their attendants advanced to the front of the stage, and changed the inscription on a tablet, which always exhibited some moral maxim, of which the coming scene was to be illustrative. The inhabitants of each locality seek, by these festive rites, professedly to appease the presiding genii of the place, but in reality to please themselves. The parts of women are sustained by young men or boys. It affords some insight into the real estimation in which players are held by the educated and influential classes, to know that theatrical actors, however their accomplished arts are sought by all, are nevertheless, in common with menials and priests, excluded from the privilege of literary examinations, and consequently from all hope of rising to a station of power and wealth.

Such are some of the impressions which were made on my mind during the period of this my first visit to Canton; as their outline still lingers on the memory, and helps to recall my thoughts to the first vivid associations and exciting novelties of Chinese life. The remembrance of those happy hours is still fresh, and sheds a peculiar fragrance on a period of the past, consecrated by many blessings.

CHAPTER V.

REMOVAL TO MACAO, AND RETURN TO HONG KONG.

VOYAGE TO MACAO—DESCRIPTION OF THE PLACE—ITS FORMER IMPORTANCE AND PRESENT DECAY—ORIGIN OF THE SETTLEMENT—ITS PECULIARITY AS A MISSIONARY STATION—POPISH INTOLERANCE—MORRISON AND MILNE—VOYAGE TO HONG KONG—DETENTION AT HONG KONG—MISSIONARY EXCURSIONS—VILLAGES OF HONG KONG—VILLAGES ON THE MAINLAND OF CHINA—ÁGONG, A NATIVE PREACHER—ORDINANCE OF THE BRITISH GOVERNMENT AGAINST SECRET SOCIETIES—POLITICAL ORIGIN OF THE "TRIAD SOCIETY"—CHINESE POPULATION OF HONG KONG—CASE OF A-QUEI—A NATIVE JUGGLER.

The combined effects of climate and close application to the study of Chinese on my health at length rendered it necessary, in the opinion of my medical adviser, that I should leave for Macao, for change of air. Accordingly, on Nov. 14th, I left Canton soon after sunset, in a native fast-boat, accompanied by two American gentlemen. After a voyage of about thirty hours, during which I suffered considerably from pain in the head and fever, we came to anchor in Macao harbour soon after midnight, on the 15th. My two companions immediately disembarked; but being myself too unwell to land at that hour, I remained in the boat till morning. The little sleep I could get, amidst the dashings of the boats against each other,

VIEW OF MACAO.

was effectually interrupted at day-break by the curiosity of the people in the adjoining boats, men and women, who pulled open the Venetians at the side of my boat, and surveyed the contents of the cabin. As often as they were driven off, they would return and repeat the experiment, so that I had at length to dress with about twenty people intently gazing on me during the process. On landing, I proceeded to a Portuguese hotel, where I was confined to my room for three days, and then removed to the house of an American Missionary, the Rev. W. Lowrie, whose hospitality and Christian kindness were a double comfort to me in my present circumstances. Under his roof I spent a fortnight, occasionally taking short walks on the neighbouring beach and in the adjoining localities; and enjoying the advantage of frequent intercourse with a few Missionaries lately arrived from America, and temporarily resident at Macao.

The view of Macao is very striking, as seen from the harbour, and the place itself forms the most delightful residence open to foreigners in China. Having been for two centuries in the possession of the Portuguese, it presents to the eye the aspect of a European city, with its assemblage of churches, towers, and forts. It stands on an inconsiderable promontory of the island of Heang-shan, from which it is separated, at the isthmus, by a narrow fortification, jealously guarded in former times by the Chinese, to prevent communication with the interior. It possesses two fine harbours, the inner and the outer, one on each side of the headland. Its fine broad roads on the semi-circular beach present a motley

appearance of the various races, of Chinese and European descent, which form its population. The European houses are spacious and of handsome exterior. Until the conclusion of the late war, it was the only residence for the families of foreign merchants, who were prohibited from taking their wives to Canton. The settlement of Hong Kong, and the more liberal regulations of the Chinese government in regard to the residence of foreign ladies at Canton, have operated conjointly in causing the removal of nearly all the British and American residents; and only a few American families now remain at Macao. For the possession of this isolated spot on the frontiers of China, so important under the old Chinese policy, both in a mercantile and religious point of view, the Portuguese were indebted to the gratitude of former Chinese monarchs, in return for the opportune services rendered them in the suppression of the pirates who, under the leadership of the noted Coxinga, endangered the stability of the ruling dynasty. On account of the ambiguous position and circumscribed sphere occupied by the few Missionaries at Canton, Macao may be said to have been the only station, in former times, on the soil of China Proper, really invested with a Missionary character. Macao, in many respects, resembled a fashionable watering-place in England, and abounded with the comforts, the refinements, and even the luxuries of European life. Such a locality was little adapted to develope Missionary zeal, or to impress the native mind with a respect for our religion. It was, however, the only accessible point on the frontiers of a benighted empire, which seemed to have

entirely closed every other avenue to the approach of Christian light. The few Protestant Missionaries, who were stationed here, had to contend with many discouragements. On the one hand was a Popish priesthood, intimately connected with the local government, narrowly watching the measures of Missionaries, and ready to crush, at the earliest stage, any attempts to make converts to Protestantism. On the other hand, the Missionaries possessed only limited means of intercourse with a depraved Chinese population, presenting materials the most heterogeneous and unlikely to be conformed to the principles of the Gospel. Added to which, there was a mixed authority, in Macao itself, of the Portuguese and Chinese governments. The precise boundary of their divided authority was a subject of continual doubt, as also of occasional altercation; so that it was only by the sufferance of two adversaries, equally opposed to the truth, that these incipient and disproportionate efforts were conducted for the moral emancipation of the Chinese race. A short time before the late war between Britain and China, there were at Macao only four Protestant Missionaries able to speak Chinese fluently. Their efforts were principally directed to the issuing of Christian publications from the Missionary press, to the translation or revision of the Holy Scriptures, to the preparation and distribution of Religious Tracts, to medical institutions for the benefit of the natives, and to the education of the few native children whom they were able to obtain. Direct Missionary labours were conducted, when attempted at all, on a small scale; and the preaching of the Gospel was deprived of that prominence among God's appointed

means for converting mankind, which, in other parts of the world, it justly occupies. The remains of the Rev. Dr. Morrison, his wife, and his son, Mr. John Robert Morrison, and also those of the Rev. S. Dyer, are interred in the European burial-ground, in the castle-gardens. These names will ever be remembered among the first Protestant Missionaries to the Chinese; and be regarded by future Chinese converts with affectionate gratitude, as those of some of the most illustrious benefactors of their race. In the early stages of his Missionary career, it was only by entrenching himself behind employments of a secular kind, that Morrison was enabled to maintain his ground against the bigoted jealousy of a Popish priesthood and an illiberal government. Without such official position Milne was, speedily after his arrival, banished from this contemplated scene of Missionary labour to the more distant stations in the Straits of Malacca. The principal establishment of the Jesuits has been recently removed from Macao to the British settlement of Hong Kong, where they are permitted to purchase ground from the government to build a Mission-house and Church, and to pursue without restraint their work of proselytism, under the mild toleration of a Protestant rule. Such is the contrast to be seen in the prevailing spirit of Popery and Protestantism, when respectively influencing the policy of governments.

On the morning of December 2d, I left Macao for Hong Kong, in a native passage-boat, crowded with Chinese passengers, who pretty well divided their whole time between eating, smoking, and gambling. Being the only European on board, for a small sum

I was indulged with the privilege of having a little room separated off from the main body of my fellow-passengers, who, however, still rendered themselves very unpleasant companions by the clouds of opium and tobacco-smoke which they sent into my berth. The next day at noon we arrived at Hong Kong, and I was soon after domiciled in the residence of the Colonial Chaplain, the Rev. Vincent Stanton, who, with his excellent wife, paid me unremitting kindness during my protracted sojourn beneath their hospitable roof. My friend, Mr. M'Clatchie, arriving from Canton, joined me at Hong Kong on December 20th; and on the 20th of February following he embarked for Shanghai, in order to fix his permanent abode, and to pursue his Chinese studies at that port, which, on the whole, seemed most likely to become one of the contemplated Stations of the Church Missionary Society. The exploratory work of visiting all the newly-opened ports of China was left to me, which, however, the continued weakness of my health prevented my attempting till after the close of the unfavourable monsoon, later in the spring.

The ordinary incidents of my residence at Hong Kong, though they must ever be deeply impressed on my own mind in the retrospect of its many mercies and privileges, I shall pass over, as being of a nature little calculated to give information concerning China and the Chinese. A few particulars will be given, illustrative of the general position of Missionaries, and the character of Missionary pursuits, in this recently-acquired appendage to the colonial empire of Britain. A more comprehensive view of the probable influence of Hong Kong on the destinies

of the Chinese race, and the real advantages which it secures to the Missionary of the cross, as well, also, as its general eligibility as a centre of Missionary operations, will be reserved for more systematic and enlarged consideration at the close of the volume. A view of the state of things in the Consular ports on the mainland of China, will enable the reader, with greater correctness and approximation to truth, to form his opinion of the relative advantages of Hong Kong and those ports, as he accompanies the author in the journal of his tour along the coast. During the period of my temporary residence at Hong Kong, I enjoyed the valuable privilege of continued intercourse with the various Missionaries who were at this time assembled at Hong Kong in more than their ordinary number; many of them being either temporary residents in the colony, by way of testing its eligibility, or visiting the place on their route to some other Missionary Station on the coast. From some of these, who had been for several years in the Missionary field, I received valuable counsel and information, which compensated, in a great degree, for the length of time during which I was, by various circumstances, detained at Hong Kong.

One of the most remarkable men in China is already well known to the religious part of the community at home, by the published accounts of his Missionary voyages along the coast in former times—the Rev. C. Gutzlaff. Though he doubtless saw many things through the medium of a sanguine mind, and his opinions are consequently received with caution by the Missionaries; yet his past Missionary labours for the benefit of the Chinese were con-

ducted in a spirit of boldness and courage worthy the apostolic age. His knowledge of various Chinese dialects, and his extraordinary mental and physical activity, qualify him for an abundant measure of usefulness, such as few men can attain. It is therefore a subject to be regretted, that, by the close engagements of his office as Chinese Secretary and Interpreter to the Government, he is to a great extent separated from Missionary work. He still, however, makes Missionary excursions in the evenings and on the Sabbath Day, among the Chinese villages, in company with some native preachers in whom he has confidence; and, with all his secular engagements, is able to do almost as much in active exertion as ordinary Missionaries are able to effect without such secular employment. A brief account of an excursion, in which he kindly invited me to accompany him, will give some idea of the class of Chinese on the island, and the degree of intercourse which can be held with them for Missionary purposes.

On Dec. 22d, about nine o'clock A.M., we embarked in a Chinese boat, accompanied by two native preachers, named A-seaou and A-tai, and proceeded along the harbour in an easterly direction. The morning was bright and beautiful, though the cold air made an upper coat indispensable to our full comfort. The towering hills of Hong Kong on our right, and the bold outline of the opposite coast, with native huts and villages on the mainland, and a number of Chinese junks and war-vessels sailing about in the opposite bay of Cow-loon, gave a pleasing and romantic effect to the scene. We doubled the small headland, which forms the eastern boundary

of the harbour, and soon lost sight of the town of Victoria. Our plan was to have passed through the Limun Channel, and, steering northward, to have reached a populous village on the mainland, about twenty miles distant. As the tide had now turned against us, and the wind was also unfavourable, there remained no probability of our reaching the village till late in the afternoon. We accordingly changed our course, and determined on making the bay, which extends about two miles along the shore of Hong Kong to the point forming the Limun passage, the scene of our day's operations. We therefore disembarked, and directed the Chinese in the boat to watch our movements, and to follow us at a little distance from the beach. We first landed at a stone-quarry, where the Chinese workmen were induced to leave their labour, and, without any difficulty or delay, about twenty natives were assembled around us, and formed a little congregation of attentive listeners. Mr. Gutzlaff commenced addressing them, in their own language, on the truths of the Gospel, with much energy, adapting himself in tone, gesture, and manner, to the assemblage before him. They listened with apparent pleasure, frequently responding and offering observations. He was succeeded in turn by his two native assistants, who, with much animation, especially A-tai, the younger, addressed their fellow-countrymen. The whole was concluded by Mr. Gutzlaff offering a short prayer to the Almighty. We then departed, after leaving a few tracts, amid the plaudits and salutations of the assembly, most of whom had something to say to us. In this way we proceeded over a space of two miles, which was covered at almost every level and

habitable point by native huts of rude construction, but with substantial outer walls to repel the inroads of pirates and freebooters. They seemed to recognise, in Mr. Gutzlaff and his native assistants, old acquaintances; and the authoritative tone and manner with which he compelled any hesitating or inattentive individual to give his presence and attention was sometimes amusing. At one time we had a congregation in the open air, with the heavens as our canopy, and the rugged soil as the pulpit. At another time we met in some native dwelling, where the tenants of the adjoining huts were congregated, Mr. Gutzlaff stationing himself at the door to allow free ingress, but to prevent the egress of any refractory individual. His mild compulsions were received with good humour, extracting a smile from the object of them, and approval from the rest. The majority were eager to listen, following us, in some instances, to the next place of meeting, where the services underwent a slight change or alternation of the parts assigned to each preacher. Some of the more intelligent listeners made remarks in the course of the address. The dialect which they spoke was the Hok-ha, which differs considerably from the Canton dialect generally spoken in these parts. While Mr. Gutzlaff, with his usual activity, mounted a hill, which I deemed my strength unequal to the labour of climbing, my attention was attracted, by the frequent noise of fireworks and crackers, to a little eminence, to which some degree of sanctity seemed to be attached. On ascending it, I saw two or three ugly idols, black in appearance, and only about six inches in height, with sundry decorations, and a quantity of gilt paper

representing garments in miniature. Before them were little cups filled with tea, and spacious dishes of recently-cooked fowl and ham, with potatoes and yams, and the usual appendages of a Chinese feast. Two women and three or four men were all that visited the place during the time I remained. They left the food exposed without any fear of its being taken away: but this appearance of devoutness generally terminates in their removing the offerings, and having a feast on them at their own houses.

We next went on board a boat anchored close to the beach, and filled with a cargo of paving-stones. The crew amounted to about twenty, and evinced a shy manner. Here we had a service, necessarily rendered short by their heedless, inattentive, and unwilling disposition. Mr. Gutzlaff, in the course of his address, told them they were pirates and robbers, wicked men, living without God, and exhorted them to repentance of sin and faith in His Son. They showed no disposition to revenge the low opinion entertained of their morality, and attempted no denial. The whole population of these scattered hamlets consists, with few exceptions, of Chinese of the lowest description and character, driven by outlawry and crime, as frequently as by the want of subsistence elsewhere, to the neighbourhood of this new British Settlement. This reflection, together with the novelty of our situation, helped to excite me to earnest prayer for the presence and blessing of the Holy Spirit. While listening to the yet unfamiliar sounds and tones of the Chinese language applied to the new and exalted object of prayer to the true God, I trust I joined in spirit, and found it good to be there. Six hours were spent in

such visits. The last place of meeting was at a large village, in the shop of a tradesman of respectable appearance. The largest assemblage during the day amounted to about fifty persons; and probably three or four hundred in all heard the sound of the Gospel. We re-embarked about half-past four P.M., and, having a fair breeze, sailed towards Victoria, on our return, at a brisk rate. The people whom we visited were generally Budhists in practice, and idols were conspicuous in every dwelling.

Not long after the former excursion, some other Missionaries formed a little party to accompany Agong, a Chinese Christian, baptized about sixteen years ago by the late Dr. Morrison, and now engaged as a native preacher in connexion with the Medical Missionary Hospital, on a visit to the villages on the mainland opposite to Victoria. I went in the company; and as no one present could speak the local dialect fluently, Agong was the chief speaker on the occasion. We were attended by a native boy, who carried books and tracts for distribution. The latter was almost a superfluous work, as in these parts hardly one man in a village can read a book, though many are able to understand a sufficient number of characters to keep a shop or to reckon their debts. There was a hope, however, of their ultimately falling into the hands of more intelligent readers. On landing at a village called Sham-Shwui, our party separated into two bodies, in order to disarm the fears of the people; two of our number sallying forth on a pedestrian excursion over the neighbouring hill, while a Medical Missionary and myself proceeded through the various hamlets, where little assemblages of willing

hearers, prompted by curiosity, were got together, and Agong addressed them on the contents of the tracts distributed. A few cases of disease were also examined, and the patients were invited to come to the Medical Missionary Institution in Hong Kong, where their cases would receive attention. Copies of the internal regulations of the hospital were also circulated, in which a due prominence was given to the Christian objects of the hospital, and the daily assembling of the patients for devotion and hearing the Gospel. Much interlocutory dialogue passed between Agong and some of his countrymen. "What do you come for?" was generally the first query. He replied, not to get money, but to tell them of Jesus Christ and His Gospel. One woman asked him how much money we wanted to get from them, if they brought her sick child to the hospital. He replied, None. This reply seemed to produce incredulity among them, and drew forth expressions of doubt; till Agong, stroking his white beard most ostentatiously, invited them to mark that sign of advanced age, and then to reflect whether he, so old a man, would deceive them, or allure them to Hong Kong by false promises. In this way we passed through several hamlets for a mile and a half, nothing remarkable occurring during the walk. The country was in a moderate state of cultivation, chiefly consisting of fields planted with sweet potatoes, and a kind of cabbage resembling a lettuce. The paths were very tortuous, being confined to the narrow fences between the several enclosures, and having little rills of water running close to them. The beach was , spacious, and sandy; and the people were open and simple in their

manners, one of them serving us with some tea. At the first village, we assembled at the entrance of a little temple, dedicated to the "goddess of mercy," or "queen of heaven," represented by an image of a female divinity with a male child in her arms. Behind her image, at a little distance, were those of the three Budhs. The people appeared to take delight in showing us the various sacred objects; but there was an entire absence of any indications of religious awe. Near this little temple was a house, with a long inscription over a gate, leading into the principal court, which resembled a small farm-yard. This was to inform the passer-by that some relative of the inmate was a successful candidate for literary distinction, and had obtained a keu-jin degree.

The inhabitants of these scattered villages subsist apparently by agriculture and fishing. They extend over a mile and a half, and are within sight of the town of Victoria.

On various other occasions I made excursions to the neighbouring villages on the island, and to the opposite village of Cow-loon, on the mainland, containing about 3000 people and a Chinese fort. I extended my visits also to some of the numerous little islands, known by the general name of Ladrones, given to them by the Portuguese in former times, on account of the piratical character of the inhabitants.

During the period of my residence at Hong Kong an ordinance was passed by the Legislative Council, granting power to the Executive to punish any Chinese who might be proved to belong to a secret Society.

A notice of the circumstances will help to afford an insight into the social character and condition of the motley population now gathered under the wing of British law in Hong Kong. In China there are several secret Societies, the members of which are banded together for certain objects. The principal association of this kind is the *San hwui*, or "Triad Society." This is supposed primarily to have been a political combination of the adherents of the old Chinese dynasty, for the object of expelling the present foreign dynasty. The members are bound by oath to secresy and mutual assistance. A large number are thus enrolled, especially in the southern extremity of the empire, where the original objects of the institution have gradually given way to a general spirit of lawlessness, plunder, and rebellion. In short, both the members of this and similar confederations are now composed of the most disorderly portion of the community; their system of oaths and bond of secresy affording full scope and opportunity to thieves and bandits to prosecute their evil vocations, with little danger of detection. The recent discovery of a gang of thieves, with their secret papers, furnished a clue to the existence of these confederations in Hong Kong, where the predatory character of many of the Chinese settlers rendered such means of mutual connivance and secresy a formidable barrier to the prevention or detection of crime. The ordinance in question commences with the following preamble, illustrative of the character of these Societies in the view of the propounders of the ordinance:—

"Whereas the 'Triad Society,' and other secret Societies prevalent in China, exist among the inhabi-

tants of the island of Hong Kong; and whereas these associations have objects in view which are incompatible with the maintenance of good order and constituted authority, and with the security of life and property, and afford, by means of a secret agency, facilities for the commission of crime, and for the escape of offenders:

"Be it therefore enacted," &c. &c.

The penalties specified are, imprisonment for three years, branding on the right cheek, and banishment from the island. It is feared that a large proportion of the Chinese population of Hong Kong are members of one or more of these associations, which, in some respects, resemble the nature of benefit-clubs, in addition to their censurable objects.

These confederations, and especially the "Triad Society," have always been an occasion of alarm to the reigning government of China; and persons convicted of membership have been visited with most severe punishment, as furnishing a nucleus to the more lawless and rebellious elements of society, and enabling notorious criminals to defeat the power of justice and authority. The many proclamations from the local government of Canton, of the same date, proved the anxiety and trouble which they occasion to the Chinese Government.

The origin and history of the "Triad Society" are confessedly involved in much mystery and uncertainty. The existence of such societies is an instance of the anomalous combination of the elements of weakness and strength in the Government, and exerts a considerable influence on the rulers, in the absence of popular representation; so that, in many parts of

the empire, the Chinese democracy is beginning to assume a formidable aspect.

Before leaving Hong Kong, I accompanied a Missionary friend, on several occasions, to the Chinese portion of the town, walking through the native bazaar and the back streets bordering on the beach, where we distributed tracts in some houses among the few persons capable of reading them. In several houses we witnessed the apparatus for opium-smoking, but saw no one in the act of smoking till we came to the house of a wealthy Chinese, named A-quei. He possesses about fifty houses in the bazaar, and lives on the rent, in a style much above the generality of Chinese settlers, who are commonly composed of the refuse of the population of the neighbouring mainland. During the war, A-quei acted as purveyor of provisions to the British armament, and acquired some wealth. After the peace, he was at first afraid to return to the mainland, lest he should be seized as a traitor by the Mandarins. In the end he settled at Hong Kong, where he is said to encourage disreputable characters by the loan of money, and in various ways to reap the proceeds of profligacy and crime. He introduced us to a partner, named A-tai, whom we saw in the process of smoking opium, inhaling the smoke through the mouth and emitting it through the nose. The thick fluid of prepared opium being held for a few moments over a flame, till it became more solid, was placed in the bowl of the pipe, which was held over a small glass lamp, burning for the purpose; and the smoker, stretched on a kind of couch with a head-pillow, gently reposed himself, in order to enjoy the exciting effects of the fumes. A-tai

had just purchased, as the highest bidder, from Government, the exclusive right of selling opium by retail, in any quantity less than a chest, in Hong Kong. For this he said that he had agreed to pay 550 dollars a month. He intended to institute an office, from which he could sell licenses to individual opium-house keepers to retail the drug; and out of these licenses he hoped to make his profits, after paying the 550 dollars monthly to the British Government. Some flaw was, however, subsequently detected in the terms of the agreement; and after passing through various hands, the monopoly was finally purchased by A-quei himself. Reference will be made hereafter to the extortion, and general detriment to the interests of the colony, which the system of management pursued by A-quei speedily tended to create. The tracts against opium, which my companion distributed, might have provoked well-merited censure on our national inconsistency. A-quei conducted us into a room, where he was sitting with his two wives, handsomely attired, looking from a window on the crowd assembled in the street to witness the performances of a native juggler. The latter, after haranguing the crowd with much animation in the Nanking dialect (as is usual with actors), proceeded to one part of the crowd, and took thence a child, apparently five or six years old, who, with struggling reluctance, was led into the centre of the circle. The man then, with impassioned gestures, violently threw the child on a wooden stool, and, placing him on his back, flourished over him a large knife; the child all the time sobbing and crying, as if from fright. Two or three older men from the

crowd approached with earnest remonstrances against the threatened deed of violence. For a time he desisted; but soon after returning to the child, who was still uttering most pitiable cries, he placed him with his back upwards, and, notwithstanding the violent protests of the seniors, he suddenly dashed the knife into the back of the child's neck, which it appeared to enter till it had almost divided it from the head, the blood meanwhile flowing copiously from the wound, and streaming to the ground and over the hands of the man. The struggles of the child grew more and more feeble, and at last altogether ceased. The man then arose, leaving the knife firmly fixed in the child's neck. Copper cash were now thrown liberally into the ring for the benefit of the principal actors. These were collected by assistants, all of them viewing the influx of the coins with great delight, and bowing continually to the spectators, and reiterating the words, "*To seay*," "Many thanks." After a time, the man proceeded towards the corpse, pronounced a few words, took away the knife, and called aloud to the child. Soon there appeared the signs of returning animation. The stiffness of death gradually relaxed, and at last he stood up among the eager crowd, who closed around him and bountifully rewarded him with cash. The performance was evidently one which excited delight in the bystanders, who, by their continued shouts, showed their approbation of the acting.

CHAPTER VI.

UNSUCCESSFUL VOYAGE ALONG THE EASTERN COAST, AND SECOND VISIT TO CANTON.

CHINESE ASSAULT ON THREE BRITISH GENTLEMEN AT CANTON —REMONSTRANCE OF BRITISH PLENIPOTENTIARY — RUMOURED DISTURBANCES AT AMOY—OPPORTUNITY OF A PASSAGE IN A WAR-STEAMER SENT THITHER—GENERAL CHARACTER OF THE COAST—SUCCESSIVE POINTS OF SHORE —ACCIDENT, AND COMPULSORY RETURN UNDER SAIL TO HONG KONG—VOYAGE TO CANTON—RECENT IMPERIAL EDICT OF TOLERATION IN FAVOUR OF CHRISTIANITY.

During the month of February my friend and host, the Colonial Chaplain of Hong Kong, availed himself of the opportunity afforded by my temporary stay to leave his charge, on a visit to Canton. On the morning of his departure from Canton, he took a walk, in company with Mr. Jackson, the Vice-Consul, and Mr. Martin, the Colonial Treasurer, around the walls of the city. They set off for their circumambulatory trip at daybreak, and had walked along the full extent of the western wall, and were already passing along the high ground on the northern side of the city, when a company of bandit-villagers, whom they saw assembling, quickly overtook them with spears, swords, and other implements of violence; and after overpowering them easily (as resistance seemed hopeless against their numbers), robbed them of their watches, money, and other valuables. After this,

they had not proceeded far, before another party of robbers pounced upon them, and were commencing to strip them of their garments, till discouraged by others of the crowd. To complete the maltreatment, large stones, weighing several pounds, were forcibly rolled down from the watch-towers, by some Chinese on the city-walls, probably soldiers, and not without the connivance of their superiors. Our friends, however, completed their survey of the circuit of the wall. These circumstances, joined to some recent local negotiations between the British and American Consuls and the Mandarins, relative to the non-admission of foreigners within the city, became the occasion of a special communication with the highest native authorities. A subordinate official was deputed by the Mandarins to wait on the British Consul, at whose residence one of the injured party held a conversation with the aforesaid official, through an interpreter. To all his asseverations the Chinaman replied by frequent yawnings, and by protesting against the villany and vice of the populace, who, he said, were not civilized like the people in the northern ports, and whose antipathy and violence against foreigners the authorities were unable to restrain. It was hinted to him that this might be a convenient excuse for the Chinese authorities to allege, but was no good reason why British subjects should be left exposed to bodily assault; and that if the Chinese Governor declared his inability to protect British residents, it might be rendered imperatively necessary to station a body of British troops at Canton, to overawe the populace and preserve peace.

A few days after, the Governor of Hong Kong wrote

a letter to Ke-Ying, the Chinese Imperial Commissioner, couched in strong language, on the late indignity to British subjects, demanding an investigation into the matter, and a satisfactory settlement of the long-debated question of safe entrance into the city. It was also deemed expedient to send the "Vixen" war-steamer to Whampoa, to make a demonstration, and to suggest the necessity of a speedy effort to make reparation by some specific remedy against the insolence of the mob. By the obliging kindness of the captain in command, I obtained a passage on board the "Vixen" for Whampoa, whence I intended to proceed in a boat to Canton, to spend a few days with some friends, from whom sickness had removed me rather suddenly to Macao in the last autumn.

On my coming alongside the steamer, on Monday morning, March the 31st, the sentry on duty suggested to me that I had better not have my luggage brought up the ship's side, as the "Vixen" had received orders not to go to Whampoa. Wishing to know the accuracy of this information, I went on board, and proceeded to the captain's cabin, from whom I learnt the following particulars. On the preceding day the unexpected intelligence had been received at Hong Kong of some disturbances at Amoy, and the personal insecurity of the Consul and British residents. They had urgently requested that some ship-of-war might be sent to protect them from the violence of the mob, who had been encouraged to acts of pillage by the recent evacuation of the neighbouring island of Koolang-soo by the troops. The Governor, after consultation with the senior captain in command at Hong Kong, had decided, at a late hour of the preceding

evening, on altering the destination of the "Vixen" to Amoy. The captain expressed his regret at my disappointment, and kindly offered to give me a passage to Amoy instead. As Amoy was one of the ports which my instructions from the Church Missionary Society had appointed me to visit, I gladly accepted the proposal; and hastening on shore to make the necessary preparations, I soon returned on board, and a little past eleven in the forenoon we weighed anchor, and rapidly steamed away out of the harbour.

The rugged precipitous shores, which on either side form the commodious shelter for the fleets of Britain in these her newly-acquired possessions in the East, and which completely land-lock the harbour, shutting out, with the hurricanes that would desolate her shipping, the refreshing breezes which would diffuse salubrity and health through the colony, were soon seen lowering in the horizon, as we emerged through the Limun passage into the open sea, studded with islets, all partaking of the same rugged and desolate appearance. Here and there we perceived some fisherman's hut, perched on a little headland, where a windlass was contrived to raise or lower the spacious nets, which, by means of moveable stakes, extended over the adjacent waters. The view was at times varied by little patches of ground, reclaimed from the barren waste as burial-places; where filial piety had reared the peculiarly-shaped tombs of a semicircular or trefoil form; and where sacrificial honours were wont to be paid to the shades of departed ancestors. In other parts, a naked unadorned tablet of stone, inscribed with a few characters, told the more humble condition of the deceased. A few native villages, with

fishing boats at anchor, were all the variety that marked the successive points of coast which we passed. Sailing in a south-east direction, we doubled the southern headland of the little island of Tamtoo; and passing through the channel, commonly called the Ta-thong-mun, we steered in the direction of east by north, at a distance varying from four to sixteen miles from the shore. Wherever the eye extended, the same monotony of aspect, both on shore and on the sea, presented itself. The land formed one succession of rocky cliffs, with occasional flats of sand of inconsiderable extent, where not a vestige of vegetation relieved the uninviting barrenness of the soil. On the wide deep, fleets of fishing-boats, of one uniform size and appearance, met the eye, nothing daunted by the strength of the breeze from venturing many miles away from the shore. Successively we passed Wochow Island, Nine Pins Rock, and, at a greater distance, the various creeks which indent the coast, Mirs Bay, Ty-pung Bay, and Tysan Bay, till the setting sun left us to pursue our track over the watery main, with no other variety than that of some venturous fisherman overtaken by darkness, and crossing our course in his frail craft.

The next morning we beheld a line of coast partaking of the same general features as that of the preceding day, except that the hills were less lofty and precipitous, and seemed to retire some distance from the shore. Especially to the east of Cap-che-san, we perceived a marked alteration in the appearance of the land bordering close on the sea. A flat country, more or less extended, seemed to intervene between the beach and the hills rising dimly in

the distance; while an immense sand stretched along the shore, and received the dashing surge. The thousands of boats, which studded the sea for many miles, here began to partake of a different form, the sails being square, instead of the oblique sails further south. The men also generally wore the dark turban, which marked them as belonging to the hardy and enterprising race of the Fokeen province. Some of them, however, were diligently plying their oars, destitute of clothing of every kind. We had passed Breakers' Point and Ma-urh Point, and were already near the Lamocks, and within sight of Namoa Island in the distance—the extreme north-east boundary of the Canton province, where it joins to Fokeen—when I felt an unusual sensation, which led me from my cabin to the deck, where I found the officers and crew assembled, and I received the disappointing intelligence that an accident had happened to the machinery. The engine was completely disabled, and our only alternative was to change our course to the south-west, and to sail under canvas before the wind, which was blowing strong, on our return to Hong Kong. Although within ninety miles of Amoy, we endeavoured to make the best of our disappointment, and pleasantly sailed along with a favourable breeze, returning by precisely the same course. During the next night another casualty befel us. A poor native fishing crew, probably asleep in their boat, were run down by our vessel with such force as to carry away her masts and sails. Immediately after their disaster they began to blow a horn, to beat gongs, and to burn flakes of idol-paper, which they scattered abroad to propitiate the divinities of the deep. As one or

two other boats were close by, ready to render assistance to the sinking boat, and to save the crew, we pursued our course with the damage of our jib-boom, which was broken asunder by the violence of the concussion, and our starboard paddle-wheel injured by the fishing-nets becoming entangled with it. At noon, on Wednesday, April 2d, after about forty-eight hours' absence, we slowly sailed into harbour, and came to anchor off the town. I returned from our cruise of 400 miles, greatly invigorated by the trip. My friends were surprised to see me so soon after my departure, till an explanation removed the whole mystery. In the meantime, intelligence had reached Hong Kong that the alarm at Amoy had been premature, and the disturbances only temporary; and thus no inconvenience or danger was likely to ensue from our having returned to Hong Kong. The "Medusa" war-steamer was at Amoy, and tranquillity had been restored.

The next day, April 3d, I carried out my former plan of visiting Canton, and accordingly set out in the evening in a passage-boat, with two Europeans and some Lascars as fellow-passengers. We arrived at Whampoa the next afternoon, where our Chinese steersman got into trouble. As he approached the ship, on board of which he was to discharge the Lascar passengers, he steered the boat so near that our mast carried away a spar from the ship's rigging, which came down about our heads, to our personal jeopardy. The consequence was, that the head man of our crew was made a prisoner, and safely lodged on board the ship till he should make good the damage. Long and impassioned arguments passed between the several members of our

crew and the English captain. At last the matter was so far compromised as to enable us, after half-an-hour's detention, to proceed on our voyage, by the captain taking the board inscribed with the boat's number and license, which he held as security for payment of the estimated cost of repair. This mishap cast a damp on the spirits of the crew, which, however, was slightly dissipated by the intimation that some of us intended to give them a small sum towards their loss. Our servants during the voyage engaged in gambling with such eagerness, that it was only by a resolute severity of tone that we could get the slightest attention paid to our wants. The latter part of the voyage was tedious, but the scenery about sunset was very pleasing. We slowly passed along the thousands of boats and junks which lay in the crowded river, and at 9 P.M. came to anchor off the foreign factories at Canton.

The first intelligence I received at Canton, bearing on the Missionary work, was a rumoured edict of toleration of the Christian religion by the Imperial Government. Application had been made to Powtinqua to ascertain the truth of this report. He returned an evasive reply, and affected to be ignorant of any ground for such a rumour, except the known intention of the Emperor no longer to enforce the old penal laws against the professors of "the religion of the Lord of Heaven," the term employed by the Jesuits in former times to designate the Christian religion.

Very soon after my arrival in Canton, however, more definite information on the subject was obtained by the transmission, from some Missionaries at Shanghai, of a translation of a public Chinese document,

which had been issued by the authorities in those parts. It was in the form of a memorial of Ke-Ying to the imperial throne, petitioning for the full toleration of Catholic converts, and containing, also, the rescript of the vermilion pencil, granting the subject of the memorial. A translation is here subjoined of this important document, which, in some parts, will perhaps remind the reader of the celebrated epistle of the younger Pliny to his imperial master, Trajan. Scarcely 200 years had elapsed after Pliny's letter before the banners of the cross waved from the turrets of the imperial city. May a similar result follow in China!

"Ke-Ying, High Imperial Commissioner, and Governor-General of the 'Two Kwang,' respectfully addresses the throne for the purpose of presenting a memorial. He finds, on examination, that the religion of the 'Lord of Heaven' is that which all the western nations adore and receive; that its object is principally to admonish to good, and to condemn evil; that therefore, from the time when it was introduced into China during the previous Ming dynasty, it had hitherto not been prohibited; that subsequently, because some of those who practised the religion took advantage of that religion to do wickedly, even to the seducing and defiling of men's wives and daughters, and the using a cheat to take out the pupils of sick men's eyes, the Government did then search out and punish them, of which there is record; that in the reign of Kea-king a special clause was for the first time laid down, separately providing for the punishment thereof; and that, therefore, the prohibition was originally directed against those Chinese who made a pretext of the religion to do evil, but it was by no means directed at that religion worshipped and received by all the western nations. Now the request of the French Commissioner, La Gréné, regarding the point, that those Chinese who practise this religion, and do well, be exempted from criminality, seems

as if it could be carried into effect. He must therefore request that, as regards all who hereafter learn and practise the religion of the Lord of Heaven, no matter whether they be Central or Outside people, and who do not cause disturbances or do wickedly, he may respectfully crave the celestial favour, permitting to and conferring on them an exemption from criminality; and should there be any seducing or defiling of men's wives and daughters, or using of craft to take out the pupils of sick men's eyes, or any other crimes otherwise offending the laws, they shall, as before, be punished according to the established laws. With respect to those individuals of the French and all other Western nations who practise the religion, let them accordingly be permitted to build halls for worship at the five ports of commercial intercourse, and they must not presume to enter into the interior to disseminate that religion. Should they act in opposition to, or turn their backs upon, the treaties, overstep the boundaries, and act irregularly, the local officers will, as soon as they seize them, forthwith send them to the Consuls of the several nations to restrain and punish them; but death must not be inflicted on the spot, in order to evince a cherishing and kind disposition. Thus, peradventure, the good and the vile will not be intermixed, and the laws of kindness will manifest their equitable course. This request regarding those who practise the religion and do well being exempted from punishment, it is his duty to present to the throne in a respectful memorial, and he humbly craves his Imperial Majesty graciously to assent and grant that it may be carried into effect. A respectful memorial."

CHAPTER VII.

REAL EXTENT OF MISSIONARY OPENINGS AT CANTON.

PROJECTED MISSIONARY SERVICES AT THE "NINGPO EXCHANGE"—ALARM OF THE SUPERINTENDING OFFICERS—FRIENDLINESS OF THE BETTER CLASSES—DEFECTIVE COURAGE OF NATIVE PREACHERS—RIOTOUS INTERRUPTION OF A RELIGIOUS SERVICE BY A CHINESE MOB—DISTRIBUTION OF TRACTS—INVITATION BY A PETTY MANDARIN TO ACCOMPANY HIM INTO THE CITY—HIS SUBSEQUENT FRIGHT AT THE PROPOSAL BEING ACCEDED TO—INEFFECTUAL ATTEMPTS TO ENTER THE CITY-GATE.

April 5th—On the day after my arrival at Canton I visited two American Missionaries, who had lately removed their Missionary establishment from Hong Kong, on account of the disadvantages which, after due experience, they found to attach to that peculiar station, and had transferred the scene of their operations to Canton, in the hope of finding a fairer scope for their exertion. Many of their friends regretted and censured this step. They now resided in a hong close to the foreign factories, expecting, at no distant period, to effect a removal more into the heart of the Chinese population. As they had only arrived two days previously, their plans were not yet matured. They had, however, at least planned their operations for the following day, the Sabbath, on a bold and commendable scale. At half-

past ten o'clock A.M. they were to hold a religious service, and to address the Chinese at a large hall, called the "Ningpo Exchange," the rendezvous of the native merchants from Ningpo, assisted by the native preachers, Yong and Mun. At the same hour, Wong, Lei, and Hong, were to hold a similar assemblage at the "Chinchew Exchange," a few streets further off; while Luh, Yow and Tat were also to attend, for the same purpose, at a place called the Shong-kow-poo. My two friends accompanied me on a walk into the neighbouring streets, more especially directing our visit to the scene of their intended Missionary work on the next day. The Ningpo Exchange was the best native building that I had yet seen in Canton, and had a rather extended range of halls and spacious rooms, on which there had evidently been, in past times, a considerable outlay of expense; as its elaborately-carved pillars, its richly-gilt inscriptions, the beauty and size of the idols, and the substantial and elegant nature of the ornaments and furniture generally, served to indicate. We made a personal survey of the different rooms, my companions at intervals giving utterance to the thoughts passing through their minds, and the desires uppermost in their hearts. As we wandered from place to place, through the numerous courts and halls, a knot of about half-a-dozen officers or attendants of the institution gathered around us, and received some of the Christian tracts, which were placed in different parts of the building. One of my friends soon entered into conversation, explaining the nature of the doctrines, the object of our errand, and the proposed services for the next day. This last topic gave rise to a lengthened dis-

cussion, during which it became apparent that they had been somewhat sanguine and premature in concluding that, in their previous visits, they had secured definite and explicit permission of the use of the building for the purposes contemplated by them. The Chinese demurred to the proposal, declaring that they were only stewards, and not the proprietors; that the building was not designed for such objects; and, in short, giving plain proof of the fear they entertained of being embroiled in some difficulty by connexion with foreigners. One of my companions endeavoured to allay their fears, and to prove the excellence of Christian doctrines, and the disinterestedness of his motives. My boy Afat joined with much earnestness in the debate, and addressed several remarks to his countrymen, explanatory of the objects and customs of foreigners. Leaving this little assemblage to ruminate on the words addressed to them, we retired to a higher room overlooking the court below, where we sat down to recruit our strength, and to discuss the prospects of the next day. While the Chinese below were engaged in discussing the strange proceedings of the foreigners, we tried to excite our spirits to thankful adoration of the Triune God for our own participations in the blessings of the Gospel. We left amid the polite attentions of our new acquaintances, and directed our steps to a neighbouring street, occasionally distributing tracts, wherever we had reason to hope that they would receive an attentive perusal. In one shop we remained for some time with the inmates, who evinced much interest in the books. The owner of the shop was an aged man, who seemed, in his advanced state of life,

to have relinquished the care and management of his affairs to his nephew, a middle-aged man of pleasing manners and intelligence. The latter made many inquiries, and listened with attention, as the principal doctrines of Christianity were explained to him. He said he had not heard for ten thousand years such wonderful doctrines. When the fall of man, and the necessity of repentance and a new heart, were insisted on, he eagerly inquired whether to have an idol-altar was a sin. In reply, he was informed that God had forbidden idolatry, and willed that those who worship Him should worship Him in spirit and in truth. He pointed to a little recess in a room above, where he could retire to pray alone. His heart (he said) wished to believe, but could not fully comprehend the doctrines. In the course of the subsequent dialogue, he said he had a son and a daughter; whereupon he was reminded that, according to Chinese principles, this was held to be a rich portion of blessedness. To this he assented with hesitation, saying that he had not much money. He was reminded that the favour of God and the knowledge of truth were a better possession than money. To the application to himself of the truth of the universality of human depravity, he objected strongly, affirming that he had a good heart. After some further conversation on the wickedness of sinful desires, and an acknowledgment of his having never repented of idol-worship, he at last confessed that his heart was a little wicked. The old uncle, some time before, had taken umbrage at a reference to himself, and removed to the other end of the apartment. He seemed, however, to regain his composure, as at our departure he

patiently listened to some advice personally addressed to him, admonishing him of his grey hairs, and bade us a friendly farewell. The nephew alluded to some previous conversation with a medical Missionary in Canton. On this occasion, when one of my friends stated the objects for which we came to China as Missionaries, he quickly remarked that we must have a good deal of money to enable us to leave our native land and come to so distant a country. He was informed that we were not rich men, but had come thither in obedience to the command of our Lord, *Go, and teach all nations.* Here Afat again became eloquent in his apology for Missionaries, and explanation of their errand; saying that they did not come to get money, but to teach the Chinese "ancient doctrine." The nephew again inquired whether we were Americans or English. He was told that two of our number were Americans, and the third an Englishman; but that, though belonging to different countries, we were closely united to each other by Christian fellowship. He assented, with the remark that "discipleship makes all nations one." We left him with an invitation to attend the service at the Ningpo Exchange on the next day, and to call at my friends' house, whenever interest or curiosity might prompt him.

These attempts of my two friends were preparatory only to carrying out their plan of hiring a house, as a Mission Chapel and residence, in some distant part of the suburbs, where they hoped to pursue a bold and systematic course of action, and to hold religious meetings every evening, both outside and inside the city, by means of their native preachers. The result of such an experiment was awaited with interest by

the friends of the Missionary work, though there were not wanting those who foretold danger from the attempt. In particular, the Missionary brother, with whom I was staying, expressed great apprehensions of the consequences, saying that he had positive knowledge of the anxious suspicions of the authorities, and the dangerous malignity of the mob. He predicted a disturbance as sure to result from the attempt, and a probable hindrance and shock to the Missionary work generally, which it might cost many years of cautious action to remove.

The sequel proved that both the sanguine hopes of the one party, and the cautious timidity of the other, were somewhat excessive. While visits might be made to any part of the suburbs by a Missionary able to speak with the people in their own tongue; while conversation with them might be carried on at their own houses without restraint; while tracts might be distributed from house to house, and their contents explained; yet it was found that no public service of any kind could be undertaken, except at the Missionaries' own residence among the foreign factories, and consequently at a distance from the Chinese population. Individual Chinese were willing to come to the Missionaries for private conversation, and a few also to attend the newly-instituted services. But at the Ningpo Exchange and the other public localities to which allusion has been made, no public service could be held, beyond an irregular dialogue with about twenty or thirty persons, who might gather round the Missionary and propose questions. The native preachers also showed great cowardice on finding that Missionary topics were unpopular among

the people, as savouring of intercourse with foreigners. Being men generally of limited education, and very little knowledge and zeal, they became easily frightened, and only ventured to give away a few tracts. As to their labours within the city, there was only their own account to receive, no foreigner being permitted to enter. Some time later, a house, after many obstacles, arising from the hesitation of the landlord, was rented by the two Missionaries, and was in course of preparation for a Chapel and residence, being situated at some distance from the foreign factories. The people of the neighbourhood soon, however, raised an outcry at the prospect of a "foreign demon" coming to reside amongst them in defiance of Chinese custom; and so serious was the disturbance, as to render the interference of the American Consul necessary. At the period of one year afterwards, the Missionaries were still residing and carrying on their operations on a small scale among the foreign hongs. An English Missionary, also, who made the same laudable attempt, met with the same serious difficulties. The Chinese mob broke into the house, which he had fitted up as a Chapel in the eastern suburbs, while Leang Afa was preaching, and raised a riot, breaking benches and stools, and throwing Afa into great alarm.

A more detailed notice has been given of these proceedings, as showing the real nature and amount of facilities for public Missionary operations at Canton. At the present time they are reduced, by the arrogant lawlessness of the populace, within small limits. But, on the other hand, a boundless field lies before the Missionary labourer for preaching the Gospel *from*

house to house, amid a population, of whom the better classes are intelligent, friendly, and inquiring; and from among whom individuals may be led, by a discreet and respectful demeanour, to make private visits to the abode of Missionaries. In no part of the world are politeness of manner, and an attention to the little refinements and delicate sensibilities of civilized life, on the part of Missionaries, more necessary to secure the disposition of the people towards the all-important message which they bring.

How far these conclusions are authorized by facts of daily occurrence the reader will have his own opportunities of judging, in the following journal of my intercourse with the people in the suburbs and in the Missionary Hospital.

April 7th—Early this morning I set out on a visit to the streets contiguous to the western wall of the city, accompanied by my boy Afat, who carried some books for me in a handkerchief, and acted as interpreter in any difficulty which arose. Having purchased a map of the city and suburbs, depicted on a fan, I was enabled to lead the way with tolerable accuracy into the desired quarter. Afat showed many signs of timidity before he set out with me, saying that if he carried the books he should be apprehended by the Mandarins, and forfeit his queue, which, in the eye of a Chinaman, is tantamount to outlawry. Having reason to suspect his indolence rather than his fears, I was unwilling to lose his services. He followed me at a little distance, and assisted me in purchasing some articles that I needed. In a few shops which I visited, I distributed some of the books, reserving the greater part of them to be disposed of at a greater

distance from the residence of foreigners, where Christian publications were less likely to be known. Desirous of relieving Afat from embarrassment, I took some tracts from him to carry myself, so as not to have recourse to him in any public spot. One or two Chinese approached me with an earnest request to obtain a book, which I accordingly gave. This attracted others; and no sooner did I inadvertently turn to my boy to take from his bundle two or three tracts, than a crowd of outstretched hands was soon gathered around us, and the clamour and assemblage became so great, that the way was literally blocked up. With much difficulty I extricated myself from the rapidly-increasing throng, deeming it prudent to turn back, and directing Afat to that effect, whom, as I passed, I beheld squeezed to the wall by the mass of eager applicants, and indicating by a flood of tears his sense of danger. The seventy tracts of large size which I had selected for the day's distribution were thus unexpectedly taken by force; and it was to his no small comfort that I intimated to Afat, amid his unequivocal expressions of thankfulness, that I would not again make a similar request for his services as book-carrier. Though only sixteen years of age, he is a sensible lad, and his sympathies are evidently enlisted in favour of Missionaries. He acknowledges the folly of idolatry, and that, too, in no very dubious terms. And yet, though intellectually convinced of the superiority of the Christian religion, the apathetic indifference to every thing but secular interests, so prevalent among the Chinese, disposes him, like many other youths who have been brought within the influence of the Missionaries, to pursue the beaten track of popular

error, in preference to the invidious appearance of abandoning the customs of their ancestors.

Returning to the Missionary Hospital, I was present at the admission of new patients, which usually takes place on this day of the week (Monday). It afforded me pleasure to find that a more decidedly Missionary character had been given to the Institution since my last visit to Canton in the preceding year. A number of Christian books were placed on a table, from which the patients were invited to help themselves. It was gratifying to perceive, even in the absence of higher motives, the curiosity which prompted the majority to take the books, and retire to different parts of the room to read in quietude. A Christian Almanack in Chinese, combining, with an exhibition of evangelical doctrine, a general view of the statistics, sciences, geography, and power of Western nations, was very acceptable to them. Among other acquaintances which I here formed, was that of an officer in the employ of the Kwang-chow-foo, a native of Chin-keang-foo, in Keangsoo province, a city situated west of Nanking, and the last place taken by assault by the British army. He appeared to be a man of intelligence, and communicated to me the relative geographical position of the principal cities in those parts, which I found to accord very accurately with my own map. On my hinting to him the pleasure I should feel in accompanying him from the hospital on his return into the city, he assented to the plan, and even pressed me to give him the honour of my company to his own house. This I regarded, in the first instance, as Chinese politeness, and could hardly induce myself to give him credit for sincerity. As, however, he was a northern man,

and might therefore, in a measure, be free from the strong anti-European feeling of the south; and as he was, moreover, about to depart in two days on his return to his native city, Dr. Parker agreed with me in the conclusion that he possibly might be sincere, and pressed me not to lose the opportunity of entering the city with such a protector. When the officer was about to leave the hospital, he again politely reminded me of the proposed visit with him, and inquired if I were willing to carry it into execution. We had already taken steps to secure a sedan-chair with bearers, in which it was arranged that I should follow him into the city. But when the plan was actually on the point of being put into practice, he suddenly became alarmed, asking if I really meant to enter the city, and deprecating my placing him in the awkward and difficult position of being the first Chinese to conduct a foreigner within the walls. We appealed to the fairness of a foreigner entering the city, and to the absurdity of the prohibition; to which he assented, but said that such had been the ancient custom, and that he could not dare to face the danger of a tumult. The Chinese connected with the hospital all agreed as to the reasonableness of free entrance, but asserted, with much earnestness, the certainty of its giving rise to a disturbance. Thus the matter ended, the Chinaman, amid evident confusion, stammering forth his apologies, and, after polite bowings, making his exit to his sedan.

In the evening I took a walk with Dr. Parker in the same direction as in the morning, extending our visit to the Tai-ping-mun, or "Gate of Universal Peace," than which name nothing could be less emblematic

of the real character of the neighbouring populace. We were the object of increasing curiosity as we approached nearer to this spot unfrequented by foreigners. But as we advanced under the ancient gateway, and showed, by our unchecked pace, that we were for moving onward within the forbidden precincts of the city, the looks of displeasure, which were darted toward us by the crowd, were soon exchanged for shouts and gestures, which told us that we should not be tolerated in such an act of sacrilege. Two or three low fellows placed themselves close to Dr. Parker, who went first, and, making angry demonstrations of resistance, shouted to him to stop. We remained under the gateway for about five minutes, the storm of popular wrath growing darker, and the assemblage rapidly increasing, till we deemed it prudent, after surveying the remarkable old building which forms the gateway, to turn down a narrow street bordering on the outside of the city-wall, which furnished us with many objects of curiosity, and at length conducted us, at the distance of about a mile, to the foreign factories.

On a subsequent occasion I passed the Tai-ping-mun alone; and, wishing again to test the possibility of entering the city, walked on under the gateway, the Chinese shouting to me from either side, of which I took no notice. When I had reached the inner side of the arched gateway, a Chinese officer, whom I conjectured, from his ability to speak both the Mandarin dialect and English, to be a spy of the Mandarins, stationed to prevent the entrance of foreigners, approached me with a request not to proceed. As I appeared to hesitate about desisting, he put his

hand on my shoulder, and, with a good-humoured smile, begged me to return. I asked him why I might not proceed, as I was a friend. He still persevered in requesting me to turn back, showing, however, amid all his polite remonstrances, that his secret instructions were on no account to permit a foreigner to enter, and that physical resistance would be employed, if necessary, as a last resource. He seemed very anxious to get me clear out of the way, speaking of a Mandarin-station inside the wall, which I should not be allowed to pass. My ultimate compliance seemed to relieve his mind, and I took my departure, after giving him a selection of tracts, which he received with a polite acknowledgment. The crowd, which had been gathering, soon relaxed their scowling looks as they saw me turn down the little by-street in the suburb.

The British Consul afterwards informed me that the Chinese authorities had recently promised to issue a proclamation, granting free entrance into the city, and threatening to punish any Chinese who should ill-treat a foreigner in the attempt to enter. During the period of this visit to Canton, I ascertained that no such proclamation had made its appearance; and that the matter was likely to continue a fruitful source of diplomatic altercation.

CHAPTER VIII.

FURTHER INCIDENTS AT CANTON.

VISIT TO YUN-TANG, A CHINESE GENTLEMAN—INTEREST OF CHINESE IN THE ARTS, INVENTIONS, AND ASTRONOMY OF THE WEST—CURIOSITY OF A PRIEST—NATIVE TREATISE ON ASTRONOMY—CHINESE INGENUITY, AND IGNORANCE OF PHYSICAL SCIENCES—EXECUTION-GROUND—"TEMPLE OF LONGEVITY"—POWTINQUA'S GARDENS—HOWQUA'S SUBURBAN DWELLING—NEGLECTED EDUCATION OF FEMALES IN CHINA—ANNUAL PROCESSION IN HONOUR OF THE IDOL SHING-KEA—GENERAL REVIEW OF MISSIONARY FACILITIES AT CANTON.

April 8th—I walked about a mile through the suburbs, in a western direction, to a street called the Shap-pat-poo, to call on a Chinese gentleman named Yun-tang, the brother-in-law of Powtinqua, and the sixth son of Le, a salt-inspector of some celebrity and repute. His linguist was careful to inform me, with due accuracy, of his master's pedigree and importance at the Missionary Hospital on the previous day, where Yun-tang gave me his card and address, with the invitation to visit him. On entering his house, I was conducted through three or four courts and ante-rooms to an apartment of spacious dimensions, which looked into a garden containing a little forest of shrubs and flowers, placed in rows, rising gradually one above another on little platforms.

After the first ceremonials of etiquette were over, tea and fruit were brought, with which we paid the usual compliments. About twenty domestics stood in the outer rooms, eagerly listening and gazing on me with evident curiosity, as their master, the linguist, and myself were engaged together. Our anticipated conversation on the affairs of Outward nations soon commenced, by Yun-tang's inquiring whether I could furnish him with a diagram and explanation of the manner in which foreigners could weave and manufacture cloth by steam-machinery; and whether I had ever seen such a wonderful contrivance. I then proceeded to dwell at some length on the multitude of purposes to which the steam-engine could be applied; and took the opportunity of alluding to the great loss which the Chinese nation experienced in their isolation from foreign countries, especially intimating that perfect friendship and cordiality could not exist till the foreigner should be allowed to walk at large in all parts of the city, and the way be opened for a reciprocal interchange of kind offices. The observation I made of the willingness of foreigners to come and teach them the arts and learning of Western nations drew forth the remark from him, that an American at Macao had already received instructions to build a steamship for the Chinese, and that its arrival at Canton was shortly expected. Yun-tang then went to the end of the room, and brought two volumes of a native work on astronomy, abounding with diagrams and maps of the stars, which he presented to me. He requested me to examine them, and to ascertain whether they were correct and agreed with our astronomical system; saying, that if I would be kind enough to send

or bring to him some book containing our system of the stars, he should feel himself under great obligations, delicately hinting at the presents with which he would reward me. I promised to make an endeavour to comply with his wishes, and proceeded to illustrate the degree of perfection to which European science had advanced, by the accuracy with which our navigators, after sailing over ten thousand miles of ocean without seeing land, could ascertain the ship's position. He asked the name of the instrument to which I alluded, and subsequently inquired the price of a quadrant. He also mentioned that Mr. Morrison had, in former times, shown him the motion of the solar system, the globular form of the earth, and the remarkable fact that the people on the under side did not fall off.

The statement of the objects of my Mission to China, and my proposed visit to the other consular ports, formed our next topic of conversation, during which I tried to explain the motives and sanctions of the Gospel, the universal holiness and peace which it inculcates, and the perfect happiness which it is designed to convey. The linguist here engaged in a long dialogue with Yun-tang, explaining that my objects were not mercantile. Afterwards he asked me whether I had not come to China in the same capacity as Dr. Morrison or Dr. Parker. The inquiry whether Yun-tang would receive, in return for his present of books, some pamphlets on the religion of foreigners, met with a ready acquiescence. He surveyed them for two or three minutes, and then eagerly inquired whether any part of the books treated of astronomy; and on my replying in the negative, evinced some disap-

pointment, till I informed him they were exclusively on religious subjects, and that I would send him also a work on the stars, which explanation seemed satisfactory, and he retained the books. The linguist, who spoke English better than the ordinary class of native interpreters, and in a style far removed above that absurd jargon denominated the Canton-English, frequently invited me to repeat my visit whenever I could spare time. I once rose to take my departure, but at their urgent request resumed my seat for a little while longer; and at length left them, amid an unsparing display of external etiquette, which could not entirely dissipate the regret I felt at discovering in their conversation, when the linguist explained my remarks, that the term *fan quei* (foreign demon) was once applied to me amid this outward show of respect. This, together with several similar instances, has led me to suspect that the force of habit, in the use of this opprobrious epithet, has almost deprived it of its literal offensiveness.

On my return I met a priest from the large Budhist Monastery in Honan, who, seeing the two volumes presented to me by Yun-tang, requested me to give him one of them, thinking they were on the foreigner's religion. He was not satisfied, till I had allowed him to read the title-page of the books, that they were not a foreign production; and with evident marks of pleasure he observed me put my hand into my pocket, and take thence three books similar to those which I had given to Yun-tang. I gave them to him, with a request that he would also allow his friends to read them, which he promised to do.

On my return to Dr. Parker's house, I examined,

with his assistance, the native books on astronomy, and found that they bore strong internal evidence of the European principles introduced in the seventeenth century by the Jesuit Missionaries. The diagrams, explaining the signs of the zodiac, the ecliptic, the division into zones, and 180 degrees of latitude between each pole, proved the fact of their having been written with the borrowed aid of foreigners. The diagrams, explaining on meteorological principles the cause of rain, appeared to be of more apocryphal origin. Although mixed up with much of the absurdities of the Chinese principles of creation, Yin and Yang, the astronomy was generally correct as far as it went, and contained the first principles of European science diluted through the work.

We were afterwards engaged in listening to a native teacher, deeply versed in Chinese literature, as he explained to us the various little Chinese articles of curious device and ingenious manufacture submitted to him. These consisted of magnets differently adapted to the purposes of a mariner's compass, a sun-dial, and a moon-dial, separately and in combination. They were inscribed with tables and diagrams, containing directions for arranging the dials and magnets for each purpose. I subsequently became possessed of a specimen of their instruments, which, in the delicacy and beauty of its construction, and the ingenuity displayed in its adaptation to every-day use, would be well worthy a nation more advanced in civilization. In appearance it was a flat piece of ivory, small enough to be carried in the waistcoat pocket, and adorned with beautifully illuminated characters directing the mode of use. On one side, a round dial,

inscribed with the horary characters, and having a gnomon in the centre, is elevated to receive the sun's shadow. The elevation is produced by little hinges from the principal piece of ivory, and is regulated according to the degree of the sun's declination at the different seasons, by means of a small pin inserted into different holes below. A needle, delicately balanced, shows the requisite position of the time-piece for meeting the sun's rays. The same dial is inscribed with the hours of the night, as well as of the day; and, by means of its circular movement on a central pivot, it is speedily arranged so as to become a moon-dial, a projecting index at the hour of midnight being brought to meet the figures marked on another circle outside, which answer to the age of the moon. Possessed of such an instrument, a person might pursue his track over the untrodden desert, and also might obtain, with tolerable accuracy, the hour by day, and generally by night. The ingenuity of the Chinese, in turning to the best account their limited knowledge of the physical sciences, is very remarkable, and excites a feeling of wonder, that, with such ready powers of applying it to every-day life, they nevertheless have remained so long stationary in knowledge; especially when it is remembered that some of the most important of modern discoveries, which have effected such social changes in the West, were known many ages previously among the Chinese. The teacher, in reply to my question, hastily asserted that the knowledge of the magnet existed in China 5000 years ago. On my further inquiry, he stated the discovery to have been cotemporaneous with the Chow dynasty; *i.e.* a few centuries

before the Christian æra, a period somewhat more modern than his first assertion.

It often excites surprise that the native teachers who are brought into connexion with foreign students, and who enjoy a fair reputation for knowledge and learning amongst their countrymen, are nevertheless so marvellously ignorant in all matters of geography, history, and physical science. The reason of this is to be found in the fact, that the mind of China is diverted into other channels of knowledge, often abstruse, and more frequently puerile. Amid the poverty of their *physical* sciences, it is evident that a large amount of talent is continually employed in the *metaphysical* system of the Chinese, which rests on the base of imaginative theory, destitute of reality and truth; and those powers of mind, which, under more favourable circumstances, might have grasped the sublimest objects, and pursued the most noble investigations, with profit and success, are frittered away and wasted on a system of puerile absurdity. Thus the misemployed mind of China is building up a pyramid of error, which it has cost ages to erect, and may require ages to demolish, opposing great obstacles in the way of a moral revolution in favour of Christian truth.

The native work on astronomy, given me by Yun-tang, I afterwards found to have been written about twenty-four years ago by a Chinese scholar, the friend of Gnun tsung-tuh, who presided over the two Kwang provinces, Kwang-tung (or Canton) and Kwang-se, about ten years ago, and at whose instigation the work had been written.

April 9th—In the course of my rambles in the suburbs, I landed from my boat at the *Tai-ma-tow*,

about two miles below the foreign factories, and on the north bank of the river. It was difficult to feel quite secure from bodily assault amid the crowds who would sometimes follow, shouting, on every side, *fan-quei-lo* (foreign demon) with astonishing perseverance. Once or twice only has this popular ill-feeling been manifested in any thing beyond words, when I received a smart jerk from the elbow of some low fellows while passing through a crowd, which would pretty well conceal the individual offenders. In these distant parts of the southern suburb, abutting on the river, I passed through a number of by-lanes, which at last brought me to the Execution-ground, near the principal southern gate of the city. Here the stern majesty of Chinese law is vindicated in the blood of the transgressor. Here the convicted criminal undergoes the last penalty of capital crime; and, kneeling towards the imperial city of the north, dies in the attitude of adoration of paternal rule. About twenty bare skulls were lying on one side of this alley, while others were secured in earthenware urns, the odour of which was equally offensive with the sight. This Aceldama was literally a potter's field, as well as a field of blood; being used as a ground for drying earthern pots, which were lying about in every direction, covered with matting to protect them from the elements. No executions had taken place for a month; though they sometimes amount to twenty or thirty at one time. As I was standing on the very spot where the head of the malefactor is severed at one blow from the body, and the lifeless corpse is made to attest the rigorous severity of justice, a few Chinese gathered round me, and I had an opportunity

of distributing some tracts, without the interruption of a crowd. The people of this district have gained a bad character for turbulence; but, on this occasion, were very quiet and peaceable.

Later in the evening, I accompanied a Missionary brother on a visit to the celebrated "temple of longevity," situated about a mile and a half to the northwest of the foreign factories in the western suburb. We arrived at the time of celebration of evening service, and remained surveying the scene from without the door. About 100 or 150 priests reside in this Budhist monastery, seventy of whom were attending on this occasion in the principal temple. A great part of their ceremonies consisted in standing with joined palms, chanting, in a low, indistinct voice, the Palee sounds in praise of Budh, accompanied with gongs, drums, and bells. Sometimes they knelt, and at other times they walked in procession, beating time to a strange kind of tune, around the temple; at a corner of which a priest was standing, giving to the other priests, as they passed, a check or tally—a piece of wood—inscribed with the Chinese character for "longevity," to attest the presence of the individual according to stated rule. A few of the priests, seeing we had some books, left the procession, sought and obtained a copy, and then returned to join in the superstitions, reserving the book for subsequent perusal. The commendation bestowed by these priests on Christian doctrines is generally to the effect that they are very good for us, but not necessary for them: that Christianity may be the best religion for foreigners, but Budhism is best for themselves.

We ascended to the top of the temple, from which

there is a good view of the city inside the walls, with its two lofty pagodas, rising from amidst the rich and luxuriant foliage of the trees interspersed below. The generality of the priests were men of fierce and unprepossessing aspect. We found one poor fellow in this lofty retreat, alone and unconscious of our presence, bowing his head and paying silent adoration before a large idol, and apparently spell-bound under the influence of superstitious awe. We passed through the numerous courts and lesser temples, which constitute this extensive and important establishment, with the humble hope and prayer, that the message of salvation and the clear statement of Christian truth, contained in the books this evening distributed among the numerous body of priests, might receive the promised blessing from on high, *not going forth in vain.* I observed a rosary suspended from the neck of some of the priests. What a characteristic similarity, even in some of its most detailed particulars, between pagan idolatry and a corrupt form of Christianity!

April 11*th*—I accompanied some friends on a visit to the gardens of the celebrated Powtinqua, in a boat which he sent for our use, with one of his attendants to act as our guide. After proceeding about three miles in a north-west direction, we left the broad river, and sailed up a canal on our right for a few furlongs, to a summer-house, at which we disembarked. On entering the gardens, we proceeded to inspect the various attractions, passing over a number of bridges, which intersect in different parts the continuation of small lakes, of which this retreat is principally formed. These were not calculated, in their present shallow,

muddy state, to add any beauty to the scene; but later in the year, especially in the month of June, they are well filled with water, and abound with lotuses, forming a beautiful carpet-like expanse of vegetation. In different parts of the grounds were little summer-retreats, with furniture and decorations suited to the affluent condition of the proprietor. Splendid tablets, with large inscriptions, informed the visitor of the persons of rank and influence with whom the owner of these domains had contracted, by due forms, a compact of friendship. Of these writings, one contained the united names and emblems of Ke-Ying and Pow-tinqua. In these little buildings the common events of the interior of Chinese families were represented by some well-executed images, performing various ridiculous scenes, in which the ladies were the principal actors. In other parts there were little curiosities, apparently the gift of some foreign visitor; and among these, a model of a steam-boat with engine and paddles, easily worked for the purpose of explanation. Near this spot, a public notice, in tolerably correct English, informed us that the liberal proprietor wished his foreign friends to give no douceur to any of the attendants; but intimated the pleasure with which he would receive any present of European manufacture, as a memorial of their visit. Gold and silver pheasants, mandarin-ducks, storks, peacocks, some deer, and other animals of rarity or beauty, were placed in cages along the raised walks, which led around and across the lakes. Beautiful trees, shrubs, and parterres of flowers, added their portion of variety and interest; while, again, lofty platforms, surmounting the roofs of

ANNUAL WORSHIPPING AT THE TOMBS OF ANCESTORS.

the numerous summer-houses, afforded a prospect into the neighbouring localities. On one of the latter eminences I was joined by three Chinese, who told me they had come hither, in compliance with annual custom, to perform the usual rites at the tomb of their grandfather, buried in an adjacent field. We returned from our trip by a different route, to avoid the force of the unfavourable tide, passing for two or three miles through canals, on either bank of which little boarded huts were crowded together on rude piles extending into the water. The motley tenants of these substitutes for houses, which formed to myriads of industrious people their only shelter from the elements, assembled in groups as we passed along, to catch a glimpse of the lady of our party, whom they saluted with long-continued greetings of *fan-quei-moo*, "foreign devil woman." As we emerged from the canal into a wider part of the river, and threaded our way among the lanes of boats of all sizes and forms, peopled by the average population of many a European city, the general excitement and curiosity were manifested in shouts from the congregated thousands. Mothers ran forth with their infant offspring in their arms, shouting the offensive epithet, and holding them forward to gaze on the novel wonder of a barbarian woman. As the British troops had landed at these parts, after capturing and destroying the adjacent forts, and this portion of the suburbs had suffered severely in the war, we had reason to be thankful that curiosity, rather than malignity, was manifested in the reception with which we were greeted.

We soon after landed at a spacious mansion belonging to the son and heir of the celebrated Howqua.

The son inherits many of the good qualities of his father. Among other instances of his liberality and benevolence may be mentioned the fact of his still continuing the grant of the Missionary Hospital free of all rent, so nobly made, in the first instance, by old Howqua. The mansion extended close down to the water's edge, from which we passed upwards by a flight of stone stairs. It formed the suburb-dwelling of young Howqua, where one of his wives was domiciled. The interior arrangements of this splendid dwelling, and the number of domestics, we found to be on a scale of great wealth and luxury. It had been rebuilt since the late war. The roof of the first story afforded a spacious terrace, laid out in flower-beds and walks, communicating with the apartments of the lady of the house. The lady of our party was immediately conducted to a large room above, where she was for some time engaged in the interchange of salutations with the Chinese lady, amid a company of attendants. On our departure, the Chinese lady, whom the scale of surrounding luxury pointed out as a favourite of her husband, watched us from above, a female attendant standing before to screen her from view, though at times she advanced, tittering and smiling, to catch a free gaze on the foreigners. These poor women are at present almost placed beyond the possibility of Christian instruction. No Missionary lady is as yet sufficiently versed in the language to be able to place before their minds, at the present stage of our intercourse, the truths of revelation. The defective education of females in China leaves their understanding untutored and unfurnished with knowledge; and in very

few cases are they able to read the Christian books, which their own sex among the Missionary body might possess opportunities of presenting to them.

April 13th—On this day the western suburbs were the scene of much tumult and confusion from a procession, which visited the various streets in succession, bearing abroad the idols of one of the temples on this the annual festival. The honours of the occasion were paid to the idol *Shing-kea*, this being his birth-day, when, according to annual custom, he is taken out for an airing in great pomp. The procession was very long, and took eighteen minutes in passing. It consisted of pipers, with drums and gongs at certain intervals, and numerous bearers of the insignia and gaudy ornaments of the temple. In different parts, boys and girls were seated on horseback, dressed out in most grotesque and fantastic garb. At intervals, some prostitutes, with painted faces, were seated on a portable platform. Little bands of children, with juvenile musicians, varied the scene; and persons with mandarin-caps and other badges of office followed. The flags and banners were in some parts very beautiful and costly, and were inscribed with various devices; *e.g.* "The established supreme ruler of heaven," and other laudatory titles in honour of the idol. As this anniversary jubilee was the occasion of a general purgation of the temple, all the sacred furniture was carried in procession, having been polished for the purpose. The sooty smoke, which had accumulated around the idols from the burning of incense during the year, was carefully removed, and the god came forth on this festive day in the freshness and brightness of renovated youth. At length, after the musicians, the equestrians, the women, the gaily-

wrought banners, the maces of office, and the mandarin-attendants had passed onward, the large square glass temples in miniature, which contained the sacred emblems of deity, were carried along amid the laughing and shouting of the collected mob. Two idols, about six inches in height, surrounded on either side by a number of lesser idols, sat enthroned within the first two glass cases. In the last only one principal idol was to be seen. In our evening walk we were on two or three occasions unfortunate in crossing the course of the procession, thus meeting an obstruction to our intended excursion. In some of the streets the more wealthy shopkeepers had a feast regularly set out, consisting of fruits, cakes, and a large roasted pig in the centre. A mirror was suspended at the extremity, with the inscription of the characters, *Shing-kea.* As the procession passed, curiosity was at its height; but never was there an appearance of any thing like reverence or awe. A few men, dressed out in the peculiarly ugly accoutrements of public executioners, preceded each group of idols, probably as a symbol of the vindictive power of the supposed divinities over the objects of their wrath. The expenses are levied on the streets through which the idols are borne, the shopkeepers subscribing towards reimbursing the public companies, who provide, for hire, the gaudy decorations which are intended to grace the occasion. Along the whole series of streets, fragrant sticks of incense were lighted on the little household altars in honour of the passing throng.

A sufficient number of daily incidents will have been noted down to convey a tolerably correct idea of

the real character and extent of the Missionary field existing at Canton. At the present time, the Missionary Hospital is the most hopeful agency for effecting good on an extensive scale, by disposing the minds of rulers and people more favourably towards foreign teachers. Although a mighty change for the better has been brought about in the improved tone and bearing of the native authorities since the British treaty of peace; yet serious obstacles to public Missionary labours and extensive Missionary success must still exist, till the current of popular feeling shall have taken a more favourable turn. It will hereafter be seen how complete a contrast is presented to the turbulent hostility of the local populace of Canton, in the more favourable opportunities of intercourse, and the respectful friendly demeanour of the people, in the northern ports of China. Without anticipating the order of events, further comparison cannot now be instituted.

CHAPTER IX.

DEPARTURE FOR SHANGHAI.

ARRIVAL OF BISHOP BOONE AT HONG KONG—RECENT ACTS OF THE TRIENNIAL CONVENTION OF THE AMERICAN PROTESTANT EPISCOPAL CHURCH—EMBARKATION FOR SHANGHAI—FELLOW-PASSENGERS — SKILL OF CHINESE FISHERMEN — DECOY-FISH—GALE IN FORMOSA CHANNEL—CHUSAN GROUP — ENTRANCE OF RIVER YANG-TZE-KEANG — SERVICES ON BOARD—ENTRANCE OF WOOSUNG RIVER—CHINESE FORTS AND BATTERY—BRITISH OPIUM VESSELS—LANDING AT VILLAGE OF WOOSUNG — JOURNEY OVERLAND IN CHAIRS — ARRIVAL AT SHANGHAI.

I LEFT Canton on April 16th, and, after a voyage of two days, arrived at Hong Kong on the 18th. Here I had to remain for a longer period than I wished, on account of the difficulty of procuring a vessel to the northern ports. The increased delay was, however, amply compensated by my having thereby the opportunity of forming the valuable acquaintance and friendship of Dr. Boone, who about this time returned to China from the United States of America, where he had been recently consecrated the first Bishop of the American Protestant Episcopal Church in China. He arrived in the latter end of April, with his family, and with two married clergymen, and some ladies attached to the educational institutions contemplated in his Mission. Dr. Boone originally went to Batavia as a Missionary in 1837, and subsequently removed to

Amoy in 1842, from which Station ill health compelled his return to his native land for a change of climate. The appointment of foreign Missionary Bishops is a recent measure of the American Episcopal Church, which, at the last general or triennial convention in 1844, attended by a representation of the clergy and laity of each diocese, decided on the appointment of three Missionary Bishops, one of whom was consecrated for China. Although the American Episcopal Church professes to carry on its Missions *as a Church*, yet the direction of the Missions practically devolves upon a Committee almost as independent as that of the Church Missionary Society. The Bishop is one of its paid Missionaries, with a stipend of 1500 dollars a year. The directing Board of Missions is composed of thirty elected members, lay and clerical, with the Bishops as ex-officio members. The measure of consecrating a Bishop specially for China was adopted after correspondence with the Archbishop of Canterbury. Bishop Boone had abandoned the intention of returning to his former Station at Amoy, on account of the unhealthiness of the climate, the difficulty of the dialect, and the number of Protestant Missionaries already settled at that port. In accordance with the expressed preference of the directing Committee of Missions, he determined on consolidating his Mission at Shanghai; the difficulty of acquiring an entirely new dialect being counterbalanced, in his estimation, by the greater advantages of this Missionary Station. On account of the scantiness of information respecting the other northern cities, we had projected a visit in company to the various ports along the coast. This plan we were unable to carry

into practice, from the great difficulty of obtaining a passage in any European vessel. The extreme personal risk and hazard of proceeding to these ports in a Chinese junk, among a native crew of strangers, did not seem to be warranted by the hope of any corresponding advantages to the Missionary work from an immediate visit. After waiting another month, we availed ourselves of an opportunity of proceeding to Shanghai together.

Accordingly, on May 25th, 1845, we embarked on board a British schooner, bound from Hong Kong to Shanghai, accompanied by Mrs. Boone, her little boy, and two other ladies connected with the Mission. Our ship's company consisted of the captain (who had his wife on board), two mates, four English sailors, sixteen Lascars, chiefly from Bombay, and a Negro from the Mozambique Channel. Besides these was the steward, a native of Madras, and a bigoted Mahomedan; the Bishop's servant, a native of Batavia, of mixed Chinese and Malay descent; and a Chinese boy, a native of Ningpo, whom I took as my servant, partly to gain an acquaintance with the Ningpo dialect, and also to carry him back to his home after two years' absence. Thus every quarter of the globe contributed its quota to the diversity of dialect and colour which, together with the diversity of our religious belief, characterized our assemblage. Weighing anchor, we slowly passed out of the harbour of Victoria with a north wind, which obliged us frequently to tack, till at length, after our emerging through the Limun passage into a more open part of the sea, it subsided into a calm, and we came to anchor on the eastern side of the island of Hong Kong, within a mile

of the small island of Tamtoo. The next morning we again weighed anchor, but were compelled to take a south-east course, and soon anchored off a little island a few miles south of Hong Kong. For four or five days we had calms and light head-winds, which lasted nearly the whole voyage. The heat was intense, the thermometer being 95 degrees in our close cabin; and my suffering in the head was so acute, as to leave me at last almost in a state of insensibility from debility and fever. We continued within sight of the shore nearly the whole of the first ten days, by which time we were off the island of Namoa. Here some of the numerous fishing-boats visited our ship. One of them came alongside, and very cleverly decoyed off a shoal of fish, that were sporting around the vessel, by means of some artificial fish made of tin, drawn after their boat by a line attached to its stern; one of the fishermen striking or rather fanning the water with a light mat of rushes. The whole shoal followed the decoy-fish, and after they had proceeded about 200 yards, the nets were lowered from two boats, and the crew of a third boat drew up the fish that were inclosed. They then returned, and sold us a portion of the prize justly due to their skill. As we sailed along the coast of Fokeen, the same good-humoured race of people was to be seen at a short distance plying their vocation on the deep. In every direction, as we surveyed the numerous crews through the telescope, we saw the same good nature and laughing countenances as they watched our approach, and sometimes extended their hands in salutations. The Chinese in one boat which approached us threw three large fish into the ship, and on our inquiring the price they said they wanted rice.

However, before it could be procured, they let go the rope which was thrown to them from our vessel, and with good-humoured looks conveyed to us the intimation that they meant to make us a present of them. As we approached Chapel Island, and the bay which leads to Amoy, we had boisterous weather for three days, during one night of which it blew a gale, so that we could only beat about from side to side in the Formosa Channel. At one time we were about to anchor in a bay to the north of Quemoy Island, in a small roadstead, where two junks had already taken refuge; but the breakers indicating the vicinity of a dangerous sand, our captain preferred again directing our course into the mid-channel till daylight. At length we got a strong south-west breeze for above twelve hours, which, though gradually dying off, set us onward in our course; and, after many delays, we sighted the Chusan group of islands, a numerous cluster of granite rocks rising in steep acclivities from the sea, and entirely destitute of vegetation. Here and there we could descry some fisherman's temporary abode, piled up on a rugged headland: but the whole aspect might well, in by-gone ages, have combined with the exclusive character of the people to banish from this iron-bound coast the adventurous wanderer from foreign climes. The rich island of Chusan itself lay to the west, and we could only catch a distant glimpse of its range of hills. On June 11th we anchored near the Two Brothers, and the next day endeavoured to make a short passage through some imperfectly-explored islets, which from an error in the chart we found it impossible to navigate without much danger, so that this and the next day were

lost. On the 13th and 14th we were tacking about near Gutzlaff's Island, at the entrance of the Yang-tze-keang, lying at anchor during the night; and on the 15th we were within this noble river, which, as the grand central artery of inland intercourse, diffuses the wealth of commerce, by means of its tributary streams and canals, to the most distant extremities of the Chinese empire. Scarcely a junk was to be seen sailing towards the south; while towards the northern outlet we beheld numerous heavy junks, apparently bound for Shan-tung and the more northern provinces. Our hearts were rejoiced at the prospect of a speedy termination to our voyage, which to myself had been a time of almost unceasing pain and sickness. The society of our Missionary friends had been very agreeable; and, by the obliging kindness of the captain, we had a Sunday Service and family devotions every evening on board. As we passed along the low banks of the river at two or three miles' distance, covered with low trees, the solemn realities of the difficult work in which we were to be engaged presented themselves to our minds, and we found relief in the encouraging promises of God's word. Our little company joined in singing Bishop Heber's Missionary Hymn, which persons in our situation could feel in its peculiar pathos and power. After many difficulties arising from the shallowness of the water, and many risks of running aground long before we could see the land, we were mercifully brought in safety through the beds of sand; and at last, to our unspeakable delight, we entered the mouth of the Woosung River, and dropt anchor among a little fleet of opium vessels. A number of native boats quickly came around us, and

my Chinese boy essayed his conversational powers with the boatmen, fruitmen, and others, and was not a little disconcerted to find that "he was not even five parts (out of ten) understood by them." We soon discovered (what we were in some measure prepared to expect) that the vulgar dialect was very dissimilar from the mandarin dialect, and resembled, in this respect, the general character of every local dialect in China, which is a mere patois, unintelligible even in the distant parts of the same province. The next morning we surveyed the place more minutely, and discovered a long mud battery, which also served the purpose of an embankment, running along the northern shore, near to which we anchored. Within range of the Chinese forts, and within gun-shot sound of a Mandarin-station, were six vessels lying securely at anchor, engaged in a contraband traffic, destructive to the morality and injurious to the resources of the country; and yet no effort of any kind was made by these officials to check the evil. It is difficult to conceive that the government officers are not either willing to reap the profits of bribery for connivance; or, being raised above such an influence of corruption, are convinced of the futility of resisting the importation of a drug, which panders to the sensuality of the Chinese and to the avarice of the foreigner.

Our own vessel, though not engaged in the opium-traffic, carried 750 chests of opium as a part of her freight, which were discharged on board one of the receiving-ships stationed at Woosung. My Chinese boy more than once on the voyage asked me whether I knew there was opium on board, and what I should say in reply to the Chinese, if, after hearing me speak

to them about *Yay-soo taou le*, "Jesus' doctrines," they should ask why I had come in a ship that brought opium, of which so many of his countrymen ate and perished. We went on board the receiving-ship, and saw the process of preparing the inspissated juice of the opium for test, previous to purchase. On opening the chests, and clearing away a number of dry poppy-leaves, an oblong dry cake, of a brown colour, was taken out, weighing four or five pounds. In the boxes of opium made up by the East-India Company greater care is taken. The balls are more round, and are placed in partitions; each box containing forty, and being, moreover, carefully cased in hides. The bargain is soon struck with the Chinese broker, who incurs the risk of purchasing for the more opulent Chinese opium-merchants at Shanghai and in the neighbourhood. A piece of opium is taken as a sample from three separate balls, and prepared in three separate pots for smoking, to test its freedom from adulteration. This process took nearly half-an-hour, during which the opium was mixed with water, and, after simmering and straining, was kept boiling till, by evaporation, it was reduced to a thick consistency, like treacle. Each box is sold for nearly 200*l.*; and we saw about 1500 taels of Sycee silver in large lumps, of the shape of a shoe, weighed out and paid into the iron chest of the ship. Shroffs from Canton province were engaged in minutely examining each piece of silver previous to its reception. Shroffs, opium-dealers, interpreters, and native accountants were closely standing together in different parts of the deck, which wore a busy and painfully animated appearance. A Fokeen opium-dealer, on ascertaining

the bishop's knowledge of his dialect, began shaking him by the hand, and wanted to give him a gratuitous passage to Shanghai, in his smuggling boat, which he declined. As the neatly-packed cases of the East-India Company were opened to discharge their contents, the impression was deepened in our minds that, in arguing against the question of opium-smuggling with those who will not rise to the Christian view of the subject, we have little prospect of success, till the East-India Company consent to abandon the monopoly of the growth of the poppy, and our Government show the example of sacrificing the gains of the opium-revenue on the altar of Christianity.

About ten o'clock A.M. of the 16th we passed along the point of the river where the village of Woosung is situated, but had not proceeded more than a mile before we were again compelled to drop anchor; and the contrary wind, added to the strength of the ebb-tide, left us no hope of reaching Shanghai, twelve miles distant, till the next day. The bishop and myself therefore determined on leaving the ladies of our party, and procuring chairs, if possible, to take us overland from Woosung to Shanghai, about nine miles. Accordingly, we soon reached the village in a Chinese fishing-boat, and, landing amid a crowd of Chinese idlers, ascended the flight of steps which led to the village-street above. The houses were of most primitive construction, many of them being built on piles overhanging the water, and indicating the lowest class of inhabitants. A petty officer who belonged to the village soon began a parley with the boatman, who was our guide. The latter explained our object and wishes, stating that we were come from the ship lying

at anchor, and wanted to save time by proceeding overland in chairs to the city. The functionary was peculiarly bland and courteous in his manners, assented to the reasonableness of our object, and, bowing to us, disappeared in a hurried manner, leaving on our minds the impression that he was gone to report to his superior. We sat down under a kind of public tea-tavern, where the villagers, old and young, were assembled, smoking tobacco over their tea, and indulging in eager colloquy over their cups. Our arrival increased the number; and the adjustment of the sum to be paid for our conveyance was a theme of good-humoured excitement, during which we threatened to return to the ship if they did not accede to the sum proposed. We soon, however, came to terms. Two bamboo chairs were put in order, with a slender screen above and on the sides, to protect us from the rays of the sun. Long poles were duly affixed on either side; and, borne on the shoulders of two coolies each, with two others to relieve in turn, we set out from the other side of the stream, which at this point flows into the Woosung river. The bishop led the way, and I followed, within sound of each other's voice. Our course lay over a continuation of winding paths, rice-fields, green lanes, cotton-fields, canals, bridges, and little rural homesteads, for three hours. Our bearers were most garrulous, and were laughing and jesting the whole way, in spite of their fatigue. Once or twice we got out to walk where the path was dangerous and unsafe for our burden. The whole country bore the marks of rich fertility and cultivation; and the peasantry, male and female, whom we passed working in the fields, seemed to

be a peaceable and orderly class. The women who were working in the fields were almost universally cramped in their feet, and were very anxious to catch a passing glimpse of us as we crossed their path. Several buffaloes were working at the plough or harrow, and one we observed turning a wheel, which pumped up a stream of water from the canal below to irrigate the fields. None of the houses indicated the condition of the inmates as possessing more than the substantial necessaries of life; while, on the other hand, no marks of abject poverty were discernible. Our bearers stopped at a small tea-tavern on our way, where we all refreshed ourselves with tea, and cakes made from pulse. Some of the bridges were so narrow, and the turnings so abrupt, that we sometimes were in hazard of being whirled from our frail sedans into the water, nearly twenty feet below. At length, when about two miles from the city, we entered a village, where we embarked on board a boat, and, proceeding down a canal, emerged into the broad river again, and soon sailed along the northern bank, where the new foreign houses were in course of erection for the merchants. Landing at one of the principal flights of stone steps, we again entered our chairs, and were borne nearly two miles in a southern direction through the city to the residence of an English Missionary, Dr. Lockhart, who kindly received me as his guest. Here I found my dear brother M'Clatchie domiciled, who received me with warm and affectionate kindness. The evening was spent in visiting Mr. Medhurst's family, with whom the bishop found a temporary home till a house could be procured for his family, who arrived the

following day. As we passed along the narrow streets in our sedans, on our arrival at the city, and during our subsequent walk in the evening, I could not fail to contrast the respect and immunity from annoyance here ceded to foreigners, with the arrogant pride still predominant among the Canton populace in the south. The ladies of our party walked with us through the streets, with no other annoyance than the curious gaze of the by-standers, who seldom failed to restrain their curiosity within the bounds of the strictest propriety and civility.

CHAPTER X.

GENERAL DESCRIPTION OF SHANGHAI.

FIRST IMPRESSIONS—TOPOGRAPHY OF CITY—GENERAL FEATURES OF SURROUNDING COUNTRY—CLIMATE—NATURAL PRODUCTIONS—CHARACTER OF PEOPLE—ESTIMATED POPULATION—COMMERCIAL IMPORTANCE AND CONNEXION WITH THE INTERIOR—NATIVE EXPORTS—EUROPEAN TRADE—LOCAL AUTHORITIES—CAPTURE OF CITY BY BRITISH TROOPS—OUTPORT TO SOO-CHOW—GROWING LIBERALITY OF THE MANDARINS — ROMAN-CATHOLIC SETTLEMENT — GENERAL VIEW OF SHANGHAI AS A MISSIONARY STATION—TABULAR VIEW OF AVERAGE TEMPERATURE FOR ONE YEAR.

THE city of Shanghai is a *heen* or district-city comprised within the department of Sun-keang-foo. Like most Chinese cities, its exterior appearance is not calculated to impress the approaching traveller with the wealth or grandeur of the place. Nor does a personal visit to its narrow streets or lanes, abounding with filth, remove the unfavourable impression from a European visitor. The city itself is surrounded by a wall, about three miles in circuit, through which six gates open into the surrounding suburbs. Four of these open into the vicinity of the river, where most of the mercantile houses are situated. A canal about twenty feet across surrounds the city outside the wall. Three canals lead from the river (which is here about a quarter of a mile broad) in a transverse direction through the heart of the city, from which there are

several other lesser dykes branching off. The surrounding country is one continued flat, extending many miles, and intersected by numerous little rivers and canals, which effectually drain the soil, while in seasons of drought they afford the means of irrigation. The nearest hills lie in a north-west direction, at a distance of thirty miles. The highest is said to be 1000 feet above the level of the sea, and to command a variety of romantic scenery from its summit, which is partially inhabited, and has some temples. The climate of Shanghai is salubrious, and the neighbourhood is richly cultivated. Vegetables and fruits of various kinds are supplied in gradual succession during the whole year. The temperature, however, is subject to extreme changes, the thermometer rising above a hundred degrees in the hot season, and falling as low as twenty-four degrees in the winter. The character of the population is peaceable and industrious. They are friendly and respectful to foreigners; though a mercenary and avaricious spirit seems likely to infect them in their dealings with Europeans, whose fancied wealth they deem a legitimate source of unscrupulous gain to themselves. The wants of the people are few and simple, and therefore easily supplied. The principal food, even of the more affluent, is rice, the ravages of luxury not yet having supplanted the simple demands of nature. A great portion of the city adjacent to the western gate consists of a succession of gardens, extending two or three furlongs inside the city wall. The opposite side of the river consists of fields, as yet unoccupied by buildings. A line of river-frontage, extending half a mile, and occupying a part of the suburbs on the north-east side of the city, from which it is distant a quarter of a mile, has been

granted as building sites for the foreign merchants. The situation is good, the air salubrious, and the locality convenient for the shipping. Shanghai is situated in latitude 31° 24′ N. and in longitude 121° 32′ E., on the bank of the Woosung river, at the point of its confluence with the Hwang-poo, and is distant about twelve miles from the Yang-tze-keang. The population may be estimated at two hundred thousand.

The commercial importance of Shanghai can hardly be over-rated. As an entrepot for the commerce of Shantung and Tartary on the north—as the outport of all the central provinces of the empire—as the grand emporium for the trade of Fokeen and Formosa from the south—as the port and usual point of access to Soo-chow-foo, the metropolis of fashion and native literature—as a rendezvous for the trade of the Yang-tze-keang and Grand Canal, the main arteries of inland commerce—as connected with numerous neighbouring mercantile cities by the canals which divide the surface of the country—and as the grand emporium for the European and American trade in the north of China—it assumes an importance of which its local size and limited population would seem at first glance to divest it. The staple production of the neighbourhood, which is principally agricultural, is cotton, the manufacture of which furnishes the occupation of weaving to large numbers of the inhabitants. Rice and wheat are also extensively cultivated. There is a large export of tea, principally from Hoo-choo in Chekeang, 100 miles distant: also of silk from Hwui-chow in Gnan-hwui, and other places, 300 miles in the interior. Added to which, the fact of Europeans being able to purchase tea, silks, and other native commodities ten per cent.

cheaper at Shanghai than at Canton, from the diminution to the Chinese merchant of transit expenses, seems likely to divert no inconsiderable portion of the foreign trade from the southern commercial capital to this rapidly-increasing emporium of the north.

The chief local magistrate is the *taou-tai*, who is the governor of two *foo* and one *chow*, having altogether twenty-two *ching* or walled cities under his jurisdiction. The second Mandarin in importance is the *hai-fang*, or director of maritime affairs, who assumes the local government in the absence of the *taou-tai*. Of the subordinate Mandarins, the principal is the *che-heen*, who is at the head of the police department, and possesses more circumscribed limits of authority. Shanghai is situated in the province of Keang-soo, which, together with the province of Gnan-hwui, is included under the term Keang-nan, of which the chief city is Nanking. Keang-nan, together with the province of Keang-se, forms the government of the same tsung-tuh, or governor-general, the united provinces being comprised in the designation of the Leang-Keang, or "the Two Keang." The taou-tai enjoys the reputation, among the consular officials, of being a man of honour, integrity, and kind feelings. The residence of the British Consul within the city, and the occasional interchange of visits, seem to have produced a mutual good understanding. The city suffered little, if any, damage during the disasters of the late war. It was captured by the British troops, but there was no destruction of property or life to any considerable extent. The most of the injury sustained was effected by the native rabble in their eagerness for plunder. Consequently there is but little exasperation of feeling, or disaffection to the British on that account. The odious epithet,

"*quei tze*" (demon), was at first occasionally applied to foreigners; but the Chinese authorities promptly discouraged the practice by a public notice, threatening punishment of such offensive terms.

The public buildings of any remarkable claims to attention are few, though there is here, as elsewhere, a fair proportion of temples, which afford, in most cases, a temporary lodging or hotel to the numerous immigrants and merchants from other provinces. The heads of the native firms generally reside at Soo-chow, at the distance of from fifty to eighty miles, leaving their brokers and clerks to transact their local business. The number of extra-provincial men temporarily resident at Shanghai; the suspicion and distrust which the Mandarins entertain towards these naval and mercantile strangers from other provinces; and the positive instances of the turbulent and lawless spirit of the Chin-chew sailors from the rebellious province of Fokeen, have naturally led to exclusive police regulations relative to non-residence within the city wall.

It is probably on this account that there was at first a reluctance to let houses to foreigners within the city; a difficulty happily now removed by a favourable precedent. The alarm also taken by the taou-tai at the aggressive labours of the resident Missionaries seems to have gradually subsided, under the influence of more favourable consideration, into a kind of negative permission, or acquiescence in what, on principles of justice and benevolence, he felt it impossible or inexpedient to check.

In the city and neighbourhood there are large numbers of Roman-Catholic professors of Christianity. The principal settlement is at a place called King-kea-hong, about four miles distant on the opposite side of

the river, at which the bishop resides. He is the titular bishop of Heliopolis, and his diocese comprises the provinces of Keang-nan and Shantung; to which it is said the province of Pi-che-le (capital Peking) is about to be added, on account of the events arising out of a dispute between the Pope and the Portuguese of Macao. His diocese is computed to contain about 60,000 Roman Catholics; and his pastoral address to the Popish flocks, consequent on his discovering at Soochow the document conferring religious toleration, was so bold that the Mandarins took umbrage, the tsung-tuh saying that he himself had only *two* provinces under his government, but that the bishop assumed *three*.

Of the 6000 junks which annually bring down the grain for the emperor from Tartary, many are manned by Roman-Catholic sailors, who have come frequently to hear Mr. Medhurst preach, and through whom a Missionary might proceed to Tartary, as the people from Tartary and Corea profess their desire of being permitted to hold intercourse with foreigners.

As a Missionary Station Shanghai exceeds the three other northern consular ports of Amoy, Foochow, and Ningpo in two important particulars—*facility of access* and *connexion with the interior*. In respect to the former, a continual intercourse is likely to be maintained with Hong Kong and Europe by means of the numerous shipping which frequent the port—a considerable advantage in working the practical machinery of Missions.

In reference to the latter, if it should be the good pleasure of God, who alone can, by His Holy Spirit, give potency and life to the best-concerted Missionary plans, to carry his preached and written word to the hearts and consciences of individuals among this pagan multitude, the important bearings of a Protestant

Mission at Shanghai, with its community of native Christians and teachers, on the interior of China, can hardly be conceived at their proper estimate. Already have Christian books, like so many leaves from the tree of life, found their way to Nanking, Soo-chow, Chin-keang, and other important localities, and excited a desire to know more of the doctrines they reveal. Already 14,500 cases of medical relief have tended to mitigate the sufferings of our fellow-heirs of sin, and helped to diffuse amongst the native community a respect for the religion of the benevolent foreigner.

I have been favoured with the following averages of temperature, kindly supplied by Dr. Lockhart from a register kept in each month of the last year. The averages of June extend only over the latter half of that month.

	Gen. aver. temp. by day.	Gen. aver. temp. by night.	Greatest heat by day.	Greatest heat by night.	Lowest temp. by day.	Lowest temp. by night.
1844.						
June	77	66	88	71	72	65
July	93	75	100	82	78	71
Aug.	89	77	97	81	85	75
Sept.	79	67	91	77	68	63
Oct.	74	60	85	67	59	41
Nov.	65	53	73	60	55	40
Dec.	49	36	64	49	35	26
1845.						
Jan.	45	36	60	45	34	24
Feb.	45	37	62	47	36	30
March	53	43	80	64	41	32
April	64	51	75	65	47	41
May	71	60	87	68	59	51

CHAPTER XI.

INCIDENTS AT SHANGHAI.

A ROMAN-CATHOLIC RUIN—MISSIONARY EXCURSION INTO THE INTERIOR — ROMAN-CATHOLIC VILLAGERS — PREACHING IN HEATHEN TEMPLES—VISIT TO NORTHERN PARTS OF THE CITY—TRIUMPHAL ARCH TO A CHRISTIAN MANDARIN—THE "CHING WANG MEAOU"—NEWLY-CANONIZED HERO-WARRIOR —CARICATURE-SHOPS—MISSIONARY SERVICES—TRIP ROUND THE CITY WALLS—VISIT TO A COREAN VESSEL — ROMISH CHURCH IN COREA—THE "HALL OF UNITED BENEVOLENCE" — "FOUNDLING HOSPITAL" — THE "HALL OF THE LORD OF HEAVEN" — VISIT FROM A COREAN SAILOR — POPISH MARIOLATRY.

Our time was taken up for two or three days in the arrangements for Mr. M'Clatchie's removal into his newly-rented house within the south gate of the city. The native authorities secretly tried the influence of intimidation with the Chinese landlord. The documents, however, had been duly signed, and were in our possession; and Mr. M'Clatchie immediately removed his luggage, and slept his first night of inauguration in his new abode.

On June 19th we went about a mile into the country to explore an old ruin which formerly belonged to the Roman-Catholic Missionaries, and appeared to be about 150 years old. It lay in the midst of a beautiful and quiet retreat, with few houses near. An old man

came out of an adjoining dwelling, and conducted us into a dilapidated building, apparently used at present as an old warehouse or lumber-room. It bore the plainest marks of having been a church, with a semicircular arch dividing the body of the building from the chancel, where there was a handsomely-carved altar of stone, about four feet in height and eight in breadth, surmounted by a horizontal slab about a yard in depth. On the outer side was the inscription I H S in large Roman characters, surmounted by a cross; and the rest of the tablet was decorated with carved representations of dragons, *the sacred emblem of the Chinese mythology.* Near the entrance was an inscription against the wall outside, to the memory of some Christian Mandarin. On walking round to the other side of the building, we beheld six grave-stones inscribed with the same Roman letters, I H S, with crosses, and placed on the edge of a large mound, which rose to the height of twelve feet, and was covered with lilies, plants, and some dwarf shrubs, forming a beautiful object in the garden which surrounds the ruin. Here ample proof existed, if any were needed, that the Romanists, in former ages, not only had access into the country, but also enjoyed a fair measure of toleration in their Missionary work.

Being desirous of ascertaining the nature and extent of Missionary facilities in the neighbourhood of Shanghai, I availed myself of the invitation of Mr. Medhurst to accompany him on his usual weekly Missionary excursion up the river.

About midnight we embarked in a covered boat, with two other Missionaries. We set off at this

unseasonable hour, in order to have as much time as possible before us to bring our trip within a "day's journey," in accordance with the consular arrangements on the subject of boundaries. We slept on the seats on either side of our boat, with a few mats below and a blanket over us. The mosquitoes were very troublesome; and we tried in vain to expel these unwelcome intruders by filling the boat with fumes of tobacco, which served only to increase our previous difficulty in obtaining rest. Towards day-light, as the smarting irritation of their bites subsided, and their numbers gradually disappeared, we got a little sleep, and rose somewhat refreshed to take our morning meal in the boat, which was now nearly twenty miles up the river, in a south-west direction from Shanghai. From this point we proceeded very slowly, till at last we steered up a *kang* or lesser stream on our right; and after another hour's sculling we stopped at a small hamlet, the tide leaving our boat without sufficient depth of water to proceed further. We landed amidst about a hundred villagers, who quickly gathered around us to receive books, which were distributed to the most intelligent of their number. Mr. Medhurst addressed them afterwards for about ten minutes, and finding that they were principally professors of the "teen choo keaou," or Roman-Catholic religion, dwelt on the more prominent truths of the Incarnation and Atonement of Christ, to which they assented. But on his subsequently enlarging on the necessity of trusting in Christ alone as the Saviour, and the sinfulness of raising other mediators, such as the Virgin Mary, who was only a sinful mortal like ourselves, they appeared to be somewhat stag-

gered, and looked in his face, as if incredulous and distrustful of his remarks. They brought a Popish publication of small size, commonly called the Nanking Catechism, and, pointing to the characters Peh-to-lo (Peter), asked if we could give them some book about him. We were informed that three or four European padres were in the habit of visiting the neighbouring villages, and that at the distance of a mile from the next large village which we visited, named Ma keaou, there was a church, at which worship was performed. After walking two miles over the fields to this village, and passing through a long street with shops on either side, we entered the temple of the tutelary deity of the place. Here, before the large idol in the principal hall, Mr. Medhurst stood and preached for twenty minutes to about 200 people, who were collected around us, and, being unaccustomed to such public instruction, were rather noisy and boisterous in their remarks. One Chinese especially hastened to take advantage of the concourse by hawking his ware and vending some sweetmeats, beating together two pieces of wood to draw attention to his part of the building. Returning to the outer gate, Mr. Medhurst again took his station on a bench, from which he addressed the crowd. When he had delivered about half of his address, a native brought him some tea, which he stopped to drink amid the applause of the crowd, and then resumed his instruction. At the close, a man, very decently attired, approached, and, after crossing himself on the head, arms, and breast, and placing his hands together in an attitude of devotion, said that our doctrines were precisely the same as his, and that he was

a worshipper of *Teen choo*, the "lord of heaven." He proceeded to give information about the Roman Catholics of the neighbourhood publicly before the assemblage, without the least indication of fear—a fact incompatible with the supposition of their being exposed to any rigid surveillance or dread of persecution. The padres (we were afterwards told) were accustomed to travel amongst them, and were ever ready to come from any distance to administer the Sacraments of the Church, especially Extreme Unction to the dying. From this spot we walked to a temple at the distance of a mile, having a number of Budhist idols, which were generally arranged in triads. Here the same incidents again occurred, the people listening with much apparent attention, and assenting to every truth propounded. Pointing to the principal warrior-idol, Mr. Medhurst dwelt on the folly and sin of worshipping such a senseless object in the place of the one true God, and of bringing our wants and distresses before such a mis-shapen block. They all laughed, and assented to the truth of this remonstrance. When asked why then they did not act differently, and cease from such absurd practices, they laughed again, and appeared ashamed of the superstition, though their good humour was not in the slightest degree disturbed. Here we had tea served to us, and the best seats hastily procured for us. Near this point the boat had, with the rising tide, been brought for us to embark, and we passed down the stream on our return about two P.M. From time to time the people in the fields around ran towards us, leaving their work, and shouting to us with a request to obtain a book, which they were disappointed at not receiving.

At last, witnessing one Chinese very importunate, I fetched a copy of Luke's Gospel for him. No sooner did he perceive it than he addressed earnest entreaties to the boatmen to steer nearer the shore, along the banks of which he had been running to overtake us; and watching my opportunity, I folded up the book, and threw it safely on the dry bank. Before entering the broad river, we landed and distributed tracts at an oil-manufactory, where a number of families were congregated. On the north bank of the river, also, we landed and passed through a long village, named Min Hong, where we had a large number of eager applicants, who accompanied us to the boat to obtain books. After a few unimportant adventures we arrived at Shanghai about eleven P.M., thus saving our legal time in the matter of the boundary regulations.

June 21*st*—We went this evening to explore the northern parts of the city. Entering by the smaller southern gate, we pursued our way for a mile and a half through a succession of populous streets and lanes, all partaking of the same general features, and abounding with a greater than usual number of tea-taverns, in which little companies, varying from ten to thirty persons, were generally assembled. For three or four copper cash—less than one farthing—the labouring people of the poorest class can enter one of these establishments, and indulge in a liquor which refreshes but does not intoxicate, while quiet harmony and peaceful order seem to be universal among them. It was a pleasure to contrast the crowded state of these tea-taverns with the generally empty appearance of the few neighbouring *tsew-fang* or wine-shops.

The only addition to the tea was smoking tobacco; and their animated countenances frequently bespoke the earnestness with which they were debating over the table some question or event of the neighbourhood. As we passed the temple of the God of Fire, the Pluto of the Chinese, the assembled crowd, and the sounds of musicians in the interior, indicated some festal occasion in honour of the deity. Near this we passed under a triumphal arch, erected to the memory of the celebrated Seu, the father of Candida, both of whom bore a prominent part in the events of the seventeenth century, the former being raised to the highest honours of the state, though a Christian. His tomb outside the southern gate is covered with a rich crop of verdure, and has seven regularly-planted trees of gigantic growth. His posterity are partly Christian and partly pagan. The latter have raised an altar to his memory within the city, and still continue to worship his image. Near the northern gate we visited a temple, or rather a district of temples, denominated the Ching-wang-meaou, the principal temple of the range being dedicated to the presiding deity of the city. In this temple there were several courts and fanes decked out with idols, some of which were of gigantic size and well-executed formation. Around the sides were ranged a large number of images, representing attendants on the deity, and dressed out in an old attire, destitute of the Chinese queue, introduced by the Manchoos. The principal idol was placed in a lurid, dismal part of the building, where we could hardly catch a glimpse, amidst the dimly-burning lamps, of the countenance, upon which a more than ordinary portion of artistic care seemed to have

been lavished. In an adjoining building was the image of a celebrated military Mandarin, commandant of the Woosung forts, who fell in battle while resisting the British troops when they took the forts by storm in the late war. He had since been canonized, and a few days previously solemn offerings had been made to his memory. Incense, and the general apparatus of idolatry, were lying before his image when we entered. The representation of this unfortunate hero-warrior is said to be a very faithful likeness, and skilfully finished. Further on, the noise of pipes and flutes, with stringed instruments, called our attention to the dwelling of a shop-keeper, who was paying honour to his idol by theatrical exhibitions, and a well-supplied feast of sweetmeats and fruit. The performers were all boys, who to a certain irregular tune were alternating their parts in some pathetic romance of real life; at one time imitating the sounds of grief, and at another time of remonstrance and expostulation. Our entrance seemed likely to interrupt, for a time, some of these juvenile musicians and actors; but after a little faltering hesitation they continued their animated chantings. In the shops several caricatures were to be seen of the English, in military or naval costume, with most grotesque figures, arranged by the artist so as to bring down ridicule on foreigners. A European lady was represented in one of the caricature-drawings, in a very inelegant posture, evidently intended to excite merriment at the expense of foreign manners. A large open space in this vicinity was covered with temples, some of which were situated on a small lake, and were approached by bridges. The whole appearance was

very unique. On our return we found the city-gates shut, at eight P. M. On our raising a shout they were immediately opened; and as we passed, the watch-word was promptly conveyed to the porter of the outer gate, who also opened for us without any questions or delay.

June 22d—After the service at the British Consulate, I attended Mr. Medhurt's Chinese service, in a large lower room in his own house. This being the day for the burial, at Soo-chow, of the deceased wife of the che-heen, or mayor of the city, many Chinese were kept away by the theatrical exhibitions which prevailed in the city. The sacred festival, also, of the *tsai shin meaou*, or "Temple of the God of Wealth," was another impediment to there being the usual number of attendants. About a hundred respectably-dressed Chinese listened for nearly an hour to the Missionary while he read and explained a printed sermon, composed for the occasion, a copy of which was placed in the hand of every individual to read at the time, and to take to his home for subsequent perusal. They appeared much interested, and expressed their approbation of the doctrines explained to them. Mr. Medhurst makes it his practice to compose his discourse in the literary style, and to print it previously to its delivery, that each of his hearers may have the subject in writing before him. He read a few sentences, and then explained and enlarged on them in the dialect of the place. One of the auditors had come from Kea-ting, thirty miles distant, to convey a request that the Missionaries would go thither to preach. Similar cases of inquiry have occurred at Soo-chow and Nanking; and at this time one such

case from Chin-keang-foo* was under Dr. Lockhart's roof. The cases of this kind have been generally those of men of affluence and education; and the Christian tracts which had been carried to distant towns were the first link in the chain of instrumental events which led them within the sound of the preached Word of God.

At nine o'clock in the morning Mr. Medhurst had previously held a service in the city in the Fokeen dialect, for the benefit of the enterprising merchants from that province, temporarily resident at Shanghai. In the evening he again held a service at Dr. Lockhart's, at which about one hundred were present, one-third of the number being women, who sat apart from the rest in the surgery-room adjoining the open court in which the men were seated. After the service was concluded, several Chinese approached the table, asking for books, especially naming the *tung-shoo*, or "Christian Almanac." One of them was a grain-dealer from Hang-chow, the terminus of the Grand Canal. He and several others asked when there would be another service of the kind, a good sign of the interest excited.

June 23*d*.—I set off at six A.M. to make a trip around the city walls. Being unable to walk the distance, I employed two men to carry me in a bamboo chair. Making our way from the suburbs to the lesser southern gate, we mounted the parapet by a flight of about twenty stone steps, and proceeded in a north-west direction towards the larger southern gate. The

* This man, a literary graduate, has since been admitted to baptism.

city here presented a rural aspect, forming one succession of pleasant gardens, with only a few houses interspersed. Outside the wall there was scarcely a house to be seen till our arrival at the northern gate, where both the city and suburbs appeared to be more thickly peopled. Near this point we had to pass through a temple of the Taou sect, which surmounted the wall, and consequently lay across our course. An old man, apparently connected with the temple, began conversing with the bearers; and afterwards, approaching my chair, shook hands with me, and pressed me to alight and explore the building. He took me across a room filled with attendants to another series of rooms, anxious to show me what he considered the wonders of the place, till want of time compelled me to decline his attentions. Near this point we passed two dead bodies of beggars, who were brought hither, in the last stage of life, to die, and to be buried at the expense of the government, or by the agents of some benevolent society. During the excursion we passed six or seven other dead bodies on the city wall, two of which were lying at the entrance of a temple. Bending our course from the northern gate, in a south-east direction, we passed along a thickly-inhabited part of the city, abounding with temples, some of which compelled us to descend from the parapet and to re-ascend on the other side of the building. Towards the two eastern gates, the suburbs retired to a little distance from the wall, the intermediate space being occupied by wide spacious paths with a few houses interspersed. The principal part of the buildings in the suburbs followed the course of the river, showing the commercial character of the population. The eastern parts of

the city seemed to possess the finest private buildings, and a more opulent class of inhabitants. The long range of buildings connected with the department of the superintendant of the customs occupied a considerable extent of space. One fact I noticed, which may serve to show the extent to which idolatrous offerings form an essential part of the daily life of this people. Not only along the streets may be seen a number of shops, at which scarcely any thing else is sold but silver paper for offerings; but also in a solitary part of the city wall I met with a small stand, the whole vendible articles of which consisted of fragrant sticks, incense, sacred candles, and the substitute for money made from tinfoil. The whole circuit of the walls and return to the suburbs occupied about one hour and a half. The people everywhere showed a friendly disposition, and the impression of the city was, on the whole, favourable. The thing which excited most surprise was to find that for more than half the circuit of the walls there were scarcely any houses in their vicinity, and nothing to resemble a regular street for above a quarter of a mile in some parts; the neighbourhood of the walls being apparently inhabited by an agricultural or horticultural class of people.

Later in the day I visited a Corean junk manned by Roman-Catholic sailors, and lying in the river off the custom-house. The circumstances attending the arrival of this little vessel possessed more than ordinary interest. The self-styled captain was a deacon of the Roman-Catholic church planted in former times in Corea, where it has survived the power of successive persecutions, during one of which his own father and grandfather had been put to death. The arrival of

these strangers, with their peculiar garb and high-peaked caps, furnished an occasion of amusement to the Chinese in Shanghai. The Coreans soon formed a subject for the native painters of caricatures; and grotesque representations of them were to be seen exposed for sale at the picture-shops. The immediate object of their visit to Shanghai was to request that a bishop might be sent back with them from the Popish Mission near the city. In order to escape the suspicion of the Chinese authorities, they feigned to be driven, by stress of weather and with the loss of a mast, into the port for refuge, where they pretended to refit their vessel for a return to their own country. On my going on board, I was welcomed, in the captain's absence, by two or three of the crew, into a little narrow cabin, screened only by canvas from the elements. I found three Latin Missals and a Popish Calendar lying on the table, the greater part of them being printed in Paris, and one bearing the date 1823. Although possessing a language of their own, they could speak Chinese in the Court dialect. They made frequent signs of the cross as I conversed with them. Before my departure I sketched out, in Latin, a note for the captain, giving a short outline of the more prominent truths of the Gospel. Just as I had concluded, the captain was announced as coming from the shore. In a few minutes he arrived and cordially greeted me. He was named Sung-kim, and stated himself to be twenty-four years of age. He estimated the population of Corea, his native country, at fourteen millions, about 10,000 of whom were Christians. He said that they observed the Sabbath-day, but were not rigidly strict in fasting. In reply to my question, he stated that they

had in Corea only three or four of the Latin books which I saw on the table; and that death had taken from them their bishop and all their priests. He professed to have brought no cargo, and said that he intended to take none back on their return. Their only object in making so long a voyage was to obtain a bishop for Corea, whom they would convey back in their junk. As the Romish bishop was now absent from Shanghai on a secret mission to Peking, the Coreans were anxiously awaiting his daily-expected return: and report affirmed that they had taxed their ingenuity to the utmost, in imposing on the authorities excuses for delaying their departure. At my invitation the captain read aloud from one of the Latin Missals. The page from which he read contained an extravagant eulogium of the Virgin, in which I particularly noticed the term *Mater Dei*, shortly after followed by .... *quæ pervia cœli Porta manes*, "Mother of God, who continuest the gate through which we pass to heaven."

On June 25th we visited the *tung jin tang*, or "Hall of United Benevolence." The existence of such institutions in China is a striking trait in the national character, and exhibits a measure of natural benevolence almost peculiar to the Chinese as a pagan nation. The Chinese have been for more than 2000 years an isolated people, and yet we behold amongst them, what Christian writers have in former times been disposed to doubt or deny, the existence of benevolent institutions as the fruits of pagan morality.

The "Hall of United Benevolence" has its cemetery, hospital, and similar institutions in different parts of the city and suburbs, at which coffins are

provided, and the expenses of burial defrayed for the unclaimed dead. A few aged and infirm persons, also, are supplied with relief, the expenses of support and management being defrayed by private subscriptions. On entering the court we turned aside into a hall, where a master was engaged in teaching about twenty boys, who, with fifteen old men, were the only inmates of this place. In a little room on the right were nine coffins quite new, of plain though very substantial construction, and ready for use at any time. These were inscribed in Chinese characters, with the name of the institution, 同仁堂 *tung jin tang*, and with the figures 6382 to 6390 consecutively, being the number of coffins gratuitously supplied since the commencement of the institution.

From this place we proceeded to the *yuh ying tang*, or "Foundling Hospital," which is also supported by subscriptions, and is intended to receive the female children of those who are too poor to support their offspring. At the entrance the Chinese attendants showed us the little box in which the infant is placed, as in a kind of drawer, and passed by its relatives into the interior, a bell being rung to apprise the inmates of the arrival of the young stranger. This explanation of its use, and corresponding gestures of the attendants, drew forth considerable mirth from the collected crowd. Two hundred female infants are said to be received annually. In the principal hall was a gigantic image of an old woman, with five infants either in her arms or hanging to her person. We went through a few wards, and saw six nurses with the same number of children, most of them under a year old; the greater part of the children being

supported away from the hospital, at the expense of its funds. Each child had a wooden tally, with its own name and that of the institution inscribed on it, and kept by its nurse. The superintendant presented me with a copy of the printed Report of the Institution, containing nearly a hundred pages.

We went next to visit an old temple called the *Kwan-te meaou*, the "Temple of the Martial God," or, as it is also commonly termed, the *teen-choo tang*, the "Hall of the Lord of Heaven," a Roman-Catholic church formerly occupying its site. In the time of the Ming dynasty it was burnt down, and the Chinese authorities, at a later period, availed themselves of the unpopularity of the Romanist Missionaries to convert it into a pagan temple. On the ruin was rebuilt the present edifice to the honour of Kwan-te, a deified martial hero, who flourished in the San-kwo, about the time of the Christian era. The Roman-Catholic bishop is said to be strenuously exerting his influence at this time to get it restored to its original purposes, and to build a cathedral on its site. As we entered, there were several hundred persons collected to witness a theatrical exhibition in the outer square. Behind the temple a terrace is said to be still remaining, from which some of the learned Jesuit Missionaries, in former times, made their astronomical observations, by their improvements in which science they gained such an influence over the Chinese rulers. By an act of ingratitude, however, no sooner had the Jesuits framed a calendar for astronomical purposes, extending forward for centuries, than the Chinese emperor expelled the men of whose services he was now independent.

The temple itself possessed nothing remarkable, except the size and splendour of the idols, that of Kwan-te occupying a prominent position. A few men were observed in the interior effecting some repairs and decorating portions of the temple. There appeared to be, at this time, a revived zeal for beautifying the public buildings at Shanghai, indicating the thriving trade as well as the thriving superstition of the inhabitants.

When on the point of embarking for Ningpo, I went in a boat to make a final visit to the Corean junk. I took with me a copy of the Gospel of St. Luke in Chinese, for each of the crew, twelve in number; and a copy of the Epistle to the Romans and a manual of prayers for the captain. On arriving alongside I was informed that the captain was absent, but the books were readily received by the crew, who pressed me by urgent invitations to come on board, which I was unable to do, as I was in hourly expectation of sailing. About an hour had elapsed after my embarkation, when one of the Corean crew boarded our vessel, and, with many protestations of respect, begged permission to return the whole of the books, and to decline the present from me. The reason, which I more than suspected, was the subsequent return of the captain, a Romish deacon, educated by the priests at Macao, and his unwillingness that his men should receive what he probably deemed to contain the elements of Protestant heresy. The motive, however, assigned by the Corean was, that, in the absence of the captain, they had no authority to receive any books, and that he already had some religious books for them. It was not difficult to see through this flimsy pretext. Before

his departure I held a brief conversation with him, being desirous of ascertaining whether he had any intellectual perception of the more prominent truths of the Gospel. He soon furnished painful evidence of the amount of external zeal which may co-exist with ignorance of the Gospel in its essential truth. On my asking him to whom a sinner can flee for refuge and pray for forgiveness of sins, he reiterated the reply, in spite of my remonstrances on the unreasonableness of such a hope, *Yay-soo teih moo-tsin, Mah-le-a,* "Jesus's mother, Mary."

A Romanist Missionary subsequently informed me that the Coreans remained for a sufficient length of time to accomplish the object of their visit, and took back a bishop and three priests. The bishop came from Hong Kong, and had already been seven years a Missionary in one of the interior provinces.

CHAPTER XII.

ARRIVAL AT NINGPO.

VOYAGE TO NINGPO—DESCENT OF THE YANG-TZE-KEANG—BAY OF CHAPOO—CHINESE PILOT—CITY OF CHIN-HAI—ASCENT OF RIVER AND ARRIVAL AT NINGPO—RENEWED CIVILITY OF CUSTOM-HOUSE OFFICERS—PROPOSED LODGING IN A TAOUIST MONASTERY—RENTING A CHINESE HOUSE, AND ATTENDANT FORMALITIES—ACCESS TO THE FAMILY OF A CHINESE PATRIARCH—ABSURD PRINCIPLES OF NATIVE MEDICINE—FACTS ILLUSTRATIVE OF CHINESE IDEAS ON MARRIAGE—SITUATION OF HOUSE—THE TOWER OF NINGPO—VISIT TO A MAHOMEDAN MOSQUE—RETURN-VISIT OF A MAHOMEDAN PRIEST—A ROMAN-CATHOLIC PATIENT.

On June 26th we weighed anchor and dropped down the river with the ebb-tide. Numbers of junks from Shantung and Tartary, laden with grain, were in the river, with a multitude of boats, propelled by one or two sculls, each of which was sometimes of sufficient size to employ eight or ten persons. Oars seemed to be a mechanical contrivance either unknown or unvalued in comparison with the scull. We came to anchor at Woosung, a heavy gale blowing during the night from the south-east. The next morning, the 27th, the weather moderated, and the wind slightly changed, so as to enable us to sail down the Yang-tze-keang to the east of Gutzlaff's Island. We came to anchor, during a fog, somewhere near Rocky Island,

at the opening of the bay which indents the coast of Keang-soo and Che-keang provinces, and contains two of the most important ports of the central line of seaboard—Hang-chow-foo, the terminus of the Grand Canal, and Chapoo, the port to which the Japanese trading junks are restricted.

The day after, as soon as the fog cleared away, we weighed anchor, and sailed to the eastward of some islands forming part of the Chusan group, till we were again compelled to drop anchor, at 4 P.M., for the night. The next morning we found ourselves near the opening of the river which leads to Ningpo, the entrance of which, however, was a work of danger and difficulty, from the numerous sunken rocks which here abound. Being deputed by the captain to act as an interpreter, I was sent off with a boat's crew to one of the fishing-boats to obtain a pilot. There being little wind, the poor fishermen could not have escaped from our oars, even if they had cherished the wish. With some difficulty I made them comprehend the nature of my errand; and by kind words, and assurances of good treatment, one of them was induced to return with us to the ship, where he was of some service in directing our course through this rocky channel. As we entered the river, the wind suddenly failing, and the contrary tide running strong, we were compelled to lie at anchor for several hours off the city of Chin-hai. The neighbouring hills possessed all the romantic interest of the scenery further south, with the additional advantage of a fair amount of cultivation, the soil being divided into parterres of vegetation rising one above another, and marking the stimulus afforded by necessity to the industry of an excessive population. Two

forts, one on either side, guarded the entrance of the river, which was lined by a long battery of fortifications, extending half a mile. These were captured by the British in the late war, and the city itself was occupied for some months by the troops. It is said that the battle of Chin-hai was one of the most sanguinary, next to the capture of Chin-keang-foo, that took place in the course of the war. Upwards of a thousand Chinese were slain, being driven down by the British troops on either side into the river, from which only two or three hundred could be prevailed upon to return and receive quarter, on the assurances of safety given by the interpreter. Large crowds of people were at this time assembled on the bank outside the wall to catch a view of us, the arrival of a foreign vessel being still an event of unfrequent occurrence. As we lay among a fleet of junks, a boat was observed making for our vessel, with a large piece of cloth, in the form of a flag, suspended from a pole, and inscribed with Chinese characters, intimating that they were from the *hai-quan*, or custom-house. Two officials requested the production of the ship's pass, the port from which she had sailed, the nature of her cargo, and other particulars. The required papers being produced for their inspection, they were proceeding to put a further series of queries from a book, having parallel sentences in Chinese and English, when I interrupted them by the observation that this was our Sabbath-day, on which it was our custom to avoid unnecessary business. This intimation was a sufficient inducement to them to terminate their inquiries, and, with the usual salutations of respect, they descended to their boat without further questions.

With the evening's tide we proceeded up the river to the city of Ningpo, twelve miles distant, a continuous series of villages and temples enlivening the scenery. The hills at the mouth of the river gradually recede on either side; so that Ningpo occupies the centre of an extended plain, the high ground, at the distance of fifteen miles, rising two or three thousand feet above the valley enclosed by them.

The only foreign vessel lying off the city was a Scotch bark, close to which we took our position. Few minutes had elapsed before another party of custom-house officials made their appearance, and, after a series of bowings, were proceeding to their interrogations, when I pursued immediately the same course as at Chin-hai, saying that this was our holy day, and that we were unwilling to enter on any business till the following morning, when all the information they desired would be obtainable, together with the ship's papers, at the British Consulate. This plea of exemption was instantly acknowledged as reasonable and satisfactory; and the promptness with which they left the vessel was an additional proof of the willingness of the Chinese to respect in others that adherence to principle and customary observances, which they so rigidly practise themselves.

On the following morning, June 30th, I landed at the British Consulate. The houses of the few foreigners resident at Ningpo are situated in a little suburb on the northern bank of the river, by which they are separated from the city itself. Here I was hospitably entertained by the Vice-Consul, formerly a member of the University of Cambridge. During the next three days I made visits to some Missionary

brethren, whose acquaintance I had formed in the south of China, especially to two American friends on the other side of the river, who, for the present, were lodging in a part of a Taouist temple within the northern gate of the city. The foundation of this monastery was of comparatively recent origin, dating no further back than fifty years, in the reign of Kea-King, the predecessor of the present emperor. It forms an assemblage of temples, comprised under the general name of 佑聖觀 *yew shing quan.*

The principal building forms the monastery, in which six Taouist priests reside, who are remarkable for little else than their vacant looks, their excessive ignorance, and the obesity of their persons, which gives rise to the suspicion that they are not very rigid in their adherence to the vegetable diet of monastic rule. In the north-west extremity of the range of buildings is a small nunnery—the frequent appendage of these institutions—in which three nuns of ill repute reside. In the south-west angle is a temple of ancestors, placed under the superintendence of the monks, at which, twice in each month, there is a general attendance of the city-mandarins for worship. In the south-east corner is a temple, of the Confucian sect, also under the supervision of the Taouists. This is denominated 文昌閣 *wan chang ko*, or, "The Temple of Elegant Literature." In this building my two Missionary friends were domiciled; and we surveyed the other untenanted parts, with the intention of my securing a lodging in the temple. The apartments placed at my option adjoined a little room, in which was an idol of the god of the north-star. This was almost the only image in the Confucian part

of the temple. In my proposed lodging there were lying several coffins of substantial construction, sent hither by superstitious individuals, whose bodies they were destined hereafter to enclose, under the absurd belief that the sacred vicinity in which they were lodged was calculated to ensure long life and prosperity—a superstition of which the monks probably were not anxious to disabuse their minds, in the accession which it brings to the revenues of the temple.

As, however, I regarded Ningpo as the probable scene of my future Missionary labours, and was therefore desirous, if possible, of securing a residence, in the midst of the native population, of a more permanent tenure, we strolled into the heart of the city, and looked at several houses. In this matter I received valuable assistance from Sze seen-sang, the teacher of one of the Missionaries, who evinced a great interest in Christianity. He seemed pleased at my being a Missionary, and was very active in reducing every item of expenditure to an economical scale. Several unsuitable houses were shown to us; and we were near giving over the hope of success, when a man told us of a vacant house between the East and the Salt Gates, which seemed, on examination, likely to suit my purpose. After two or three days' preliminary negotiations, on July 3d the lease was duly signed by the *chung-jin*, or house-agent, and myself, and attested by one foreigner and one Chinese, in addition to the Chinese who drew up the document. The terms were favourable, viz. 9 dollars a month—six months' rent to be paid immediately, as a deposit—and a guarantee against ejection or increase of rent by the landlord. The deed was torn down the middle, and

each party retained his half, as security. The matter occupied three hours, with the various little debates and consultations which arose from it: but this was a rare instance of promptness and despatch for such an occasion.

July 12th—I visited, with a medical Missionary and his teacher, a Chinese family in the western part of the city, one of the members of which was dangerously ill. The old man, the head of the family, received us in a hall, where a feast of sweetmeats and tea was served to us. A kind of spirituous liquor, distilled from rice, was poured out from a teapot into small cups, and handed to us to taste. The old man kept watching, and replenishing our saucers with sweetmeats and cakes, which he broke into morsels with his own fingers, dipping them into a kind of sauce. My friend Sze seen-sang was, however, annoyed at his excessive attentions and use of his fingers, telling him that it was the custom of foreigners to help themselves, and handing us the chop-sticks for the purpose. The old gentleman still insisted on his doing the honours of the occasion; and our portion was handed to us as before, in his fingers, dropping with sauce. In the open space outside were ranged a number of dwarf trees, which the Chinese show much patience and skill in restraining within the limits of a stunted growth. There were little shrubs, resembling the fir and the oak, and possessing all the proportions and beautiful foliage of large trees, compressed to a diminutive size, scarcely exceeding eighteen inches in height.

We were soon after summoned to survey the melancholy scenes of the sick chamber. Under the same roof lived the patriarch and his descendants to the third

generation, with the wives of his sons and grandsons. The ladies of the family stood at a door, and eagerly stole secret glances at the foreigners, quickly retreating on the discovery that they were observed. One of the sons was lying on a bed, afflicted with dropsy, under the effects of which he was suffering acutely, his body being swollen to twice the natural size. The aged mother supported his languid frame, and betrayed the tender emotions of maternal affection; while the father expatiated, in sonorous tones and with wild gestures, on the symptoms of the disease. The native practitioners had been pursuing their irrational mode of treatment, on the supposition that it was a little globule of coagulated blood which was circulating in the body, and must be expelled before any hope of recovery could be cherished. For this purpose, among other specifics, toads had been prescribed for the patient. The real seat of disease appeared to be the liver; but the serious stage of the disease, and their unwillingness to act decidedly against the course prescribed by the native quacks, rendered foreign medical skill almost useless. The poor fellow died about a fortnight afterwards.

On returning to the water side, we found the weather so boisterous, and the waves running so high, that the Chinese boatmen would not venture across. I had therefore to remain in the city with my American friends, and slept in the Taouist monastery, in a room adjoining the great hall of Confucius. I was more successful in my attempt to cross over early the next day.

July 14*th*—I had a long conversation with a well-informed Chinese, named Sing, an attaché of the

RELIGIOUS PROCESSION OF CHINESE LADIES TO A TEMPLE.

British Consulate, who, in the late war, acted as a paymaster in the Chinese army, for which the principal reward he received was the privilege of wearing a gold button on his cap, the decoration of Mandarins of the three lowest ranks. His relation to the British, and knowledge of the English language, rendered him a person of some importance to the Mandarins, by whom he was frequently sent for to explain business relating to foreigners. On the strength of his increasing consequence and augmented income, he lately determined to marry; but a strange mistake occurred to mar the joyous festivity of his marriage. On the occasion of a procession of native females to some temple, the daughter of a neighbouring gentleman had caught the eye of Sing, who had thereupon become sensible to her attractions, and had employed the usual services of a *chung-jin*, or go-between. This office is generally discharged by an elderly lady, familiar with the usages of such occasions, by whom the customary presents are sent, and the engagement is duly contracted. Unfortunately for Sing, the lady who was the object of his affection was the fourth daughter, while he, in his simplicity, believed her to be the fifth. The match was made in accordance with this error; and on the nuptial day the bride was carried in a gaily-decorated sedan-chair, with the usual pomp and band of musicians, from the house of her father to the house of the bridegroom. The bride, lifted by two matrons over the threshold of her new abode, was now, for the first time, introduced to her future lord. The nuptials were on the point of consummation, by the ceremony of drinking together the "cup of alliance;" but here Sing's joy received

an unexpected interruption. Instead of welcoming the beautiful damsel whom he had before seen, he had the mortification of beholding her younger sister, of very plain exterior, and with personal attractions considerably diminished, in his estimation, by the marks of small-pox. At first he proposed that she should return to her father's house; but as she objected, he deemed it expedient, on further reflection, to bear the disappointment with patience, and is said to be gradually reconciled to his lot.

The Chinese do not scruple to have as many wives as they can afford to purchase, although a large number sometimes operates to retard the advancement of the individual. Sing stated to me, that, a short time since, there was a military Mandarin of the first class, Le ta-jin, holding the rank of a general at Ningpo. His father had performed, thirty years ago, some distinguished services to the State, for which the Emperor had ennobled him and his family to the fourth generation, with the rank of 伯 *pih*, or "earl." His son, the general, had ten wives; which circumstance being reported to the Emperor, excited a distrust of his official ability; and he was dismissed from his military command to return to his native province of Fokeen. The reason assigned for his dismissal was, that he was too much engaged in domestic affairs.

Sing is an able and clever Chinese, but possesses very lax moral principles. He frankly confessed that the Confucians do not believe in a future state of rewards and punishments, saying, with a contemptuous tone, that they left such notions to the Budhists. According to his view, Confucius left no instructions respecting

the Deity, and taught his followers, that such things as worshipping idols were matters of indifference, to be decided altogether by the tastes or interests of the individual. The *ching loo*, "the straight way," was the only path of moral duty of any importance, in the estimate of the sage.

On July 16th, after some delay caused by indisposition, I was safely inducted into my new residence within the city-wall, which almost touched the back of my house. The houses adjacent to my residence were tenanted by persons of the worst character, which was a source of continual annoyance to me, as I had frequent melancholy proofs of their low estimate of European morality. My rebuke of one of this class created some surprise. This quarter of the city was, however, favourable for acquiring the local dialect; and my house was within a few hundred yards of the *Tung mun keae*, or "East-gate street," the principal street of the city. My only foreign neighbours within the city were two American Missionaries, lodging in a temple above a mile distant. Separated to a great extent from intercourse with Christians, I nevertheless found solitude to be pleasant and profitable. The heat soon began to be intense; and the only hour during which it was safe to venture out of doors was about sunset. At this season of the evening I usually took a short walk on the city-wall adjacent to my house.

Occasionally, as I sat in a little recess of the rampart, the Chinese labourers would stop to look at the books, which I generally carried with me for distribution; but scarcely one man in five could read a character. A few of the more respectable class of trades-

men and writers in the public offices would sometimes remain questioning me. The inquiries generally referred to the nature of my objects, my employments, my residence, the number of my domestics, the number of times I ate rice in a day, and many similar matters, by which they sought to estimate my importance. A few of them afterwards paid me a visit at my house. Two old men, who soon began to claim an acquaintance with me, used to ask me about the cross, and the difference between my religion and that of the Roman Catholics, whom they had seen in the neighbouring town of Tze-ke.

On July 23d I varied my usual evening route, by paying a visit, with my teacher, to the pagoda commonly called *Teen-fung tah*, "The tower of celestial wind." After passing through several court-yards of a neighbouring Budhist monastery, I at last found myself in the open space, in which this lofty tower stands. The ground was overgrown with thick herbage; and the large number of tombs, placed, according to the custom of the central and northern provinces, above the level of the soil, gave it almost the appearance of a European burial-ground. The building is hexagonal, and has seven stories. A succession of wooden stairs within conducts the visitor to the highest story; and as he gradually ascends, the view from the windows of each story is increasingly grand and magnificent. Beneath his feet lie the living masses of a populous city, teeming with busy toil. Every variety of form, size, and colour helps to heighten the novel effect, and imparts a feeling of romance to the objects before him. The numerous temples reared by native superstition, the curiously-devised buildings,

the grotesque style of architecture, the elaborately-formed roofs, the strangely-sculptured arches, the various emblems of civic authority, and the irregular range of public buildings, form one successive group of motley objects, as far as the eye extends. The walls, which begirt the city at the distance of one or two miles on either side, are relieved from their monotonous appearance by the watch-towers which surmount the gates. On three sides the city is surrounded by streams of considerable breadth, into which numerous dykes conduct the drains and refuse of the place. To the east lies the river, with an assemblage of native junks on its waters. Beyond the walls an extended plain stretches forward amid a fertile and productive country, till, at the distance of ten or twenty miles, the bold line of hills, rising in the sky, gives a completeness to the scene. Here, if anywhere, will the traveller, as he views this moving panorama of life, realize the feeling, that he is in a new world of men and things.

As we descended, a priest was standing below to receive his perquisite of a few cash for his superintendence of the building. The pagoda is said to have been built about 900 years ago, during the How Chow dynasty; and a vague superstition in the power of the tutelary gods of the city was probably the sole origin of an edifice, which remote generations have viewed with interest. It has suffered a larger than average proportion of disasters from casualties and the ravages of the elements. Its exterior bears the mark of age in the half-tottering appearance of the whole edifice. The interior is in a better state of preservation, having been repaired, about six years ago, by a Chinese gen-

tleman, of some local celebrity, named Wang, who is said to have expended 3000 dollars on the building. His public spirit and liberality have been emulated by another wealthy Chinese, named Fung, who has amassed an immense fortune by his junks trading in the Eastern Ocean, and now resides at a little distance from the city, at a place called Tze-ke. There he seeks to enjoy the comforts and splendour of wealth, and the more substantial luxury of doing good, in the Chinese estimate of the matter, by repairing temples, beautifying public buildings, and mending the roads in the vicinity.

The pagoda is more than 100 feet in height, and is ascended by deep steps, ninety-two in number, to the uppermost story, above which it is roofed over on the top. The priest, who was completely deaf, seemed to possess no respect in the minds of the surrounding crowd. The Gospel of St. John and the Epistle of St. James were left with him, as a memorial of our visit. Nothing can be more humiliating than the general condition of these men, who by their poverty, by the absence of the means of an honest livelihood, or by being sold in infancy, have become attached to the monastic institutions.

We proceeded thence to visit the *hwui-hwui tang*, or Mahomedan temple, in Woo-se, near the famous lake in the interior of the city. The building was not extensive, but had an air of peculiar neatness. Some flowers and shrubs were tastefully arranged in the principal court, into which two or three dwellings opened, the mosque itself (if it may be dignified with such a name) occupying the upper end of the court, and being slightly raised. The old priest, a man of fine

intelligent appearance and lively manners, received me and my teacher with great politeness. The Mahomedans are a small body, having come to Ningpo from the province of Shantung about 200 years ago, and they now number only about sixty-seven persons of all ages and both sexes. They are Mongul Tartars by descent, and are engaged principally in trade. Some of them are employed as writers in the public offices; and there are also a few soldiers among their number. The old priest was a native of Shantung, having been sent for thence to Ningpo, forty years ago, according to the custom of supplying the priesthood, on a vacancy, from their original province. After we had taken some tea together, and made an exchange of some trifling presents, he sent his grandson to bring some Arabic books and portions of the Koran, which he appeared to read with great fluency. His knowledge of geographical names exceeded that of the generality of Chinese to be met with in the north of China. He mentioned the countries in which his religion prevailed, among which he named Bokhara, Madras, Turkey, and several places in Arabia. We adjourned into the temple, which was written over with sacred sentences from the Koran, and had a little ark for the sacred books, with a moveable pulpit. I had previously supplied him and another Mahomedan with one of the Gospels and Epistles in Chinese; but was surprised to find, on asking the priest to read some Chinese inscriptions in the temple, that he was unable to decipher a single character, though he speaks the language very well, and has been during forty years a resident in Ningpo. He mentioned Nanking as the place where the professors of Mahomedanism

are most numerous, computing them, at that place, to exceed 20,000. On my return, I took a walk around the *Woo-se* lake and its fine assemblage of public buildings. A cool, refreshing breeze rippled its surface; and the comparative quietude of the spot, and the open spaciousness of the scene, after the close noisy streets through which we had been borne, imparted a soothing influence to the mind.

On the next day, Fung, the Mahomedan priest, returned my visit. One of his Mahomedan friends had lately come from Shantung, and brought thence three small Tartar horses for sale. His friend was thinking of proceeding with them to Chusan, and the old man wished to have my advice on the expediency of this course, and the probability of finding a purchaser among the English residents. I suggested to him that the approaching evacuation of Chusan by the British troops, at the end of the Chinese year, was likely to increase the difficulty of sale.

We afterwards had some conversation on more general topics, which I was enabled to carry on by the help of my teacher, Lè seen-sang, and by the slow enunciation of the priest himself. He spoke of the great strictness of his sect in abstaining from intoxicating liquors, and said he was invested with the power of inflicting corporal chastisement on any of his people addicted to intemperance. He next dwelt on the frequent religious ablutions which they practised, and which he seemed to regard as a mark of their devoutness. To this it was replied, that Christians did not neglect outward washings, but that the object of the Gospel was to cleanse the inward man; and that if the heart were right, outward conduct would be right.

On my stating that all men were naturally possessed of wicked hearts, and quoting the beginning of the San-tze-king, for the purpose of denying the truth of its statement, that "man's disposition at the commencement is originally good," the priest and my teacher both exclaimed, in their surprise, "How can a little child be wicked!" I proceeded to instance the truth of my assertion, in the proneness of children to anger, even in infancy, and their increasing wickedness with their increasing years. How then (I asked) could the heart be made good? How could sin be forgiven? Jesus could effect both, and the worshipper of Jesus became happy. The old man spoke of the zeal of his sect against idolatry, and their breaking of images whenever they had the power. He asked if we had any images, and expressed his satisfaction with my reply. Once or twice he said, that as the holy day of Christians differed only in being two days later in each week from the holy day of Mahomedans, our religions were almost the same; a statement of which I could not avoid as often denying the truth. He took an opportunity of ridiculing the ignorance and hypocrisy of the Budhist monks, and rose from his seat to mimic their uplifted hands, closed eyes, muttered sounds, and frequent prostrations. As he left me he said something about *Peh-to-lo* (Peter), of which I could not gather the meaning, but considered it to refer to the Teen-choo-keaou, or Roman Catholics. In reply to my inquiries, I was informed there were not more than two or three of that sect in Ningpo. My teacher thought that there were more than that number, who clandestinely worshipped the Lord of Heaven, but were afraid of persecution.

A few days afterwards, as I was sitting at the Missionary Hospital, conducted on a small scale within the north gate of the city, a man presented himself for medical treatment, who had come from the neighbouring town of Tze-ke, and whom we discovered to be a Roman Catholic. He had a small medal suspended from his neck, which, in reply to our question, he plainly said he worshipped. The medal was about the size of a farthing, and had on one side a representation of the cross, with the Roman letter M (Mary), instead of the usual letters I H S. On the reverse was an image of the Virgin, surrounded by some Chinese characters.

CHAPTER XIII.

EXCURSION INTO THE INTERIOR.

PERSONAL ADVENTURES ON THE JOURNEY—RURAL SCENERY —ARRIVAL AT THE BUDHIST MONASTERY OF TEEN-TUNG— VISIT TO THE ABBOT — LIBRARY — RELIGIOUS HOPES OF BUDHISM—NEIGHBOURING VILLAGES AND OUT-TEMPLES— BUDHIST ROSARY—A VILLAGE SCHOOLMASTER—RETURN TO NINGPO — THE "CHING-WANG-MEAOU" — TEMPLES IN HONOUR OF CONFUCIUS—VISITS TO A SIAMESE VESSEL.

The increasing violence of the heat produced in me such debilitating effects, that, on July 30th, I availed myself of the kindness of a friend, who accompanied me to a cool retreat on the hills, about twenty-one miles distant, where there was a large Budhist Monastery. The regulations established at Ningpo respecting the boundaries are those of *locality* and not of *time*. The scene of our intended visit was comprised within the limits of the district, in which foreigners are permitted to roam; so that we were not restricted by any necessity of returning to Ningpo within any given day, or even any number of days. We set out at 8 P.M., in a boat covered over on the top. After proceeding up the river on the eastern side of the city, about half a mile, we were detained some time at a barrier separating the river from a canal, which we had to enter. Here we landed, and remained on the bank, while six Chinese were

engaged in slowly winding round, by means of a clumsily-contrived capstan, the rope which was attached to the boat. In this manner they gradually drew it up over an inclined plane, from the top of which it was easily launched, by its own weight, two or three feet into the canal on the other side. On the whole, it was a good substitute for a lock. The clamour and scolding of our men, who assisted in hauling our boat the next few miles, effectually prevented our obtaining any rest from sleep. The bridges were numerous, and at not a few of them our impetuous haulers, heedless of the vociferating cautions of the boatman, brought our mast into contact with the arch, and precipitated both the mast and the towing-line into the water. At one point we were hailed by some soldiers at a watch-station, when our boy held up my companion's lantern, inscribed with his title and office, as a proof of our respectability, and we were allowed to pass on. About 1 A.M. we arrived at the terminus of the canal, from which our route lay over the hills. We had to wait for two hours till chair-bearers and luggage-carriers could be procured, at this unseasonable hour of the night, from a neighbouring village. At last, after marshalling our retinue of followers in a long shed, in which was a strange idol of some female divinity, we set out for our destination, the woodland hills of Teen Tung. Our chairs were very simple contrivances, consisting merely of two bamboo-poles, joined together by a small cross-pole at either end and in the middle. A small board, suspended by two pieces of cord from the central part, answered the purpose of a seat; and a cross-stick, similarly suspended still lower before it, served as a

rest for the feet. The cross-pole, which connected the bamboos in the middle of their length, answered also the purpose of a rest for the back. We set out on our ascent over the hills, each of us borne on the shoulders of two sturdy Chinese villagers on these simple vehicles, which enabled us to see the country and to catch the breeze. For about three miles our path lay over a beautiful country, as far as we could catch a glimpse of its general features by the star-light, leading us by a gradual ascent to the top of a high hill. On one side was an old half-dilapidated pagoda, and on the other a Budhist temple, with three priests. The bell of the latter was sounding for their idolatrous matins, as we halted to rest in an adjoining building, which served as a public place of rest. From this point we descended along a causeway, which was regularly paved, and divided into steps to facilitate the descent. On either side, as the approach of dawn enabled us to gain a clearer view of the country, the hills, covered with coppices of bamboo and fir-trees, bore, in many parts, the appearance of an English rural scene. Two miles of valley stretched before us from the bottom of the hill, containing little village homesteads, with a rivulet here and there murmuring in its passage over the pebbly channel. Rice-fields occupied the space between the hills on our right and left, little temples, ancestral tombs, and arches, lending also a variety to the scene. At the end of the valley we entered a long winding avenue of tall trees, which cast their sombre shade around us, preparing our mind for the mystic retreats which superstition here holds out, in all the stillness of solitude, to its votaries. On three sides, lofty hills, clad with verdant foliage to their summit,

hemmed in the view. Fish-ponds on the left, covered with water-lilies and lotus-flowers, found an outlet for their pent-up waters in a little cascade on the right. A deep ravine intimated the violence with which this mountain-torrent, at certain seasons of the year, rolls down its impetuous waters. The trees were some of them nearly two feet in diameter; and were in some places occupied by an idol, for the reception of which an opening had been made into the bark. Suddenly the beautiful assemblage of temples, in all their romantic novelty, burst upon our view, with the gaudily-painted roofs, and fantastically carved ridges. We passed over the large outer approach, with its spacious piece of water, into the principal entrance, from which courts in succession opened before us into other quadrangles of temples. After exploring the various parts of the monastery in the hope of finding suitable quarters, we at length fixed our lodging in a couple of rooms usually set apart for visitors, into which our luggage was promptly conveyed.

We had not been there many minutes before we were waited on by a number of the priests in succession, to congratulate us on our arrival, and possibly to congratulate themselves on the probable addition to their perquisites. After a temporary rest, we went to pay our respects to the abbot, who received us with great politeness, and invited us to be seated. As we came upon him unexpectedly, he watched for an opportunity of slipping out of the room, and soon returned with a more dignified priestly robe. He told us that he was fifty-four years of age, and a native of one of the distant provinces; that the monastery over which he presided was founded in the time of

the Chin dynasty; and that the abbot was elected every three years. He asked me my age and my country. In reference to the latter, he first asked me if I was a Spaniard. He then inquired if I was an English Mandarin; and on my replying in the negative, asked me my object in coming to China. I told him that I had come as a *chuen keaou*, or "propagator of religion." He then asked me if I came to China as a *chuen hwui-hwui keaou*, or "propagator of the Mahomedan religion." On my saying that I came to propagate the religion of Jesus, he again, after a little consideration, inquired if my religion was the same as the *teen-choo keaou*, or "religion of the Lord of Heaven." After his curiosity had in some degree been satisfied, the abbot, in his turn, replied to my inquiry respecting the origin and object of this monastic institution. He said that it was founded in order that people might retire thither and make their hearts good. I told him that our religious doctrines could make a man's heart good, and begged him to accept some of our sacred books. He received some tracts, and a copy of one of the gospels. I presented him also with a Christian almanack, containing several maps, which furnished a theme of great interest, and led me to explain to him the relative sites of Britain and America, and the extensive possessions of the former in different parts of the world. Before the close of our interview, the abbot assented, with apparent readiness, to the proposal of my coming to reside some time in the monastery before the end of the summer.

After leaving the abbot's apartments, we proceeded to make a more minute survey of the different parts

of the monastery. In one of the courts, a number of men were engaged in drying in the sun many hundred volumes of books. Near this place we observed the library; and in a little room close by we met a solitary student, who was so absorbed in his subject, that he only took a glance at us for a few moments, and then pursued his studies, so as to be again apparently lost to a consciousness of external things. More than a hundred priests dwell in the temple. The greater portion of these monks are either brought to the temple in childhood, by their needy relatives, or have been driven to find an asylum within its walls, by their poverty or crime, in later years. The priests themselves acknowledged to me that this was often the case. One old priest, above eighty years of age, told me that those priests, who came from a distance, had almost invariably fled from their home on account of crime. Here these wretched specimens of humanity live together in idleness. No community of interest, no ties of social life, no objects of generous ambition, beyond the satisfying of those wants which bind them to the cloister, help to diversify the monotonous current of their daily life. Separated by a broad line of demarkation from the rest of society, and bound by vows to a life of celibacy and asceticism, they are cut off from the ordinary enjoyments of one world, without any well-founded hope of a better life. The greater part of these wretched men saunter about with an idiotic smile and vacant look, and appear little removed in intellect above the animal creation. Only a few seem raised by mental culture above the generality, and exhibit a refinement of mind and manner. It is probable that some of

these have been driven to seek solace in this retreat from the sorrows of life, or from the anguish of remorse. By means of self-righteous asceticism they hope to be delivered from the grosser elements which form the compound being, man; and to be assimilated to, and at length finally absorbed into, the immaterial substance of the holy Budh. For this purpose they abstain from animal food, and repeat their daily routine of *O-me-to fuh*, till the requisite amount of purity and merit has been gained, and the more devout are enabled to revel in the imaginary paradise of absorption, or, in other words, of annihilation. This is the grand hope of Budhism: this is the only stimulus to present exertion which it offers. The material part of man is to be purged away; and, after transmigration through certain stages of animal life, more or less numerous in proportion to the guilt or merit of the individual, the soul is at last taken into the deity, and becomes a part of Budh himself. How glorious, in the contrast with such meagre hopes, are the substantial realities which the Gospel reveals! 1 John iii. 1—3.

In the evening we proceeded, in chairs, about three miles across the fields, and over some of the woods, to a temple called *Seaou Teen Tung*. This, and some other temples which we visited, were out-stations of the monastery, with a few resident priests, who had their daily allowance from the mother institution. In one of them we were shown the burial-place of the several abbots of the monastery. In every place which we visited the priests brought us some peculiar tea, grown in the neighbourhood, of a rare and expensive kind. They were very anxious to cultivate an acquaintance,

and to receive books. The scenery of the country over which we returned to the monastery was very picturesque. Little hills and valleys alternately succeeded each other, with their busy population quietly pursuing, on all sides, their work of daily toil. At every point the inmates of each house, male and female, old and young, ran out to see the strangers, and, in most instances, welcomed us with good-natured smiles. In one place the path was so narrow and precipitous, that one false step of the bearers, or breaking of the bamboo-poles which supported our weight, would have thrown us above one hundred feet into the ravine below. We arrived at our lodging in the monastery, having every reason to be pleased with the population and the beautiful scenery of the villages which we had explored.

At an early hour on the next morning, the abbot and the superintending priest from *Seaou Teen Tung*, returned our call, and sat for some time with us, till they discovered that we had not yet taken our morning meal; when they left, with many apologies for their early intrusion. In the course of the day one of the priests, who wore a rosary, which attracted my notice, in a very gracious manner presented it to me. Being afterwards afraid that he should receive no present from me in return, beyond the books I gave him, he paid me a visit at a later hour of the day, and exhibited many symptoms of anxiety. He told my boy that it had cost him 1000 cash, and had been purchased at Nanking. One little priest, about nine years old, seemed to be a pet of the abbot. He looked forward, with ardent expectation, to the age of sixteen, when he would have his head entirely shaven, and be

inducted into the full privileges of the priesthood. He soon began to attach himself to our party; and, as he possessed much vivacity and intelligence, we had him continually with us, deeming it necessary, however, to keep a good watch over any articles of our property within his reach, which he begged for most importunately. Before the sun was high, we took a morning ride, in our chairs, to the neighbouring village of *Teen-tung-keae.* We sat some time in a school, among master and pupils. The former took from a box a European print, for us to examine, which he seemed highly to prize. The title was "A Battue, or Sport made Easy." In the print was represented the Prince-consort of the British queen, sitting in an easy chair, in a drawing-room, taking his aim at some pheasants, partridges, and hares, which in all parts of the room were fastened by string to the chairs, stools, and legs of tables. Behind his Royal Highness stood a keeper, with a loaded gun ready to hand to the prince. The seen-sang said that it was an Englishman who had given him the picture which he so much valued; and beyond this he had no knowledge of the donor.

In the evening we set out on our return to the city of Ningpo. After two hours we arrived at the canal, and, embarking in our boat, reached the barrier which leads into the river at Ningpo about the hour of midnight. Here we were delayed till sunrise by a strong gale of wind. Soon after daylight we left the boat, and proceeded in chairs through the military exercising-ground to a floating bridge, over which we had to pass to the city. This bridge consisted of a series of long platforms, or stages, each resting on two boats, and joining, by a few moveable planks,

to the next platform, similarly supported, forming altogether a distance of 150 yards across. After crossing this bridge, we entered the city by the eastern gate; and in a few minutes I arrived at my house.

A few days after my return from Teen-tung, I visited the *Ching-wang meaou*, the principal temple of the city, at which the Mandarins are accustomed, at the commencement and in the middle of each month, to assemble for a formal invocation of the tutelary divinities of the place. The idols were exquisitely adorned, and the various courts, into which I was successively ushered, gave an air of splendour to these establishments. This temple, as also the two temples of Confucius, to which I thence directed my course, had a large space of ground attached, with ornamental ponds and bridges. A few venerable Chinese were sitting in various parts of these retreats from busy life, apparently absorbed in the recollection of bygone years. In the lesser temple of Confucius a number of tablets, in trios, were hung round the principal hall, in place of the usual triads of idols. The only image was that of Confucius, which represented the sage as a man of venerable aspect, with white hair and flowing beard, wearing a square black cap, and holding in his hand a small wooden tablet, which was inscribed with some mystic characters. A pot of incense-ashes lay before the image, the remains of some recent offering. In the larger of the temples, devoted to the memory of the sage, which was situated near the Salt Gate, no image of any kind was to be seen.

About this time I paid occasional visits to a

Siamese junk lying in the river, off the east gate of the city. On my boarding her, several groups of Chinese were observed, chiefly engaged in gambling and smoking. The vessel had three masts, and a spacious poop, with a cabin below, into which I was conducted. The captain and supercargo were the only Siamese connected with the vessel, which was said to belong to the king of Siam, though manned by Chinese sailors. The two Siamese were on shore when I visited the vessel. The cargo consisted of Brazil wood for dyeing, cocoa-nuts, and the general produce of the Straits of Malacca. At the end of the cabin, an altar, gaily decked out with gilt ornaments, furnished an instance of the widely-extended empire of superstition. At the period of my last visit, before embarking for Chusan, I took with me a carefully-assorted package of tracts, which I hoped might eventually find their way to the kingdom of Siam. On my appearing on the deck, two Chinese were engaged in folding some gilt paper into the shape of Sycee bullion, and making other preparations for offerings to an idol placed before the poop. I proceeded to the work of distribution, and found several able and willing at once to peruse the books. The two Chinese soon began to beat gongs, and to burn the gilt paper before the idol, which was a signal for the whole crew to assemble on the spot. After the completion of some superstitious observances, they separated into little groups, for their principal meal, in different parts of the deck. The principal gong-beater patiently bore the interruption caused by my remonstrance, while his whole manner showed, amid this outward display of offerings, how feeble was the real

hold of idolatry on his mind. On many such occasions, the entire absence of any indication of anger at having their prejudices shocked by a solitary foreigner could not but leave the general impression, that it is the force of custom, rather than a sense of the supernatural, which renders the practice of idolatry popular among the Chinese.

CHAPTER XIV.

GENERAL DESCRIPTION OF NINGPO.

TOPOGRAPHY—LOCAL MAGISTRATES—SYSTEM OF PROVINCIAL GOVERNMENT—DISGRACE AND RUIN OF FORMER MANDARINS—EFFECTS OF THE BRITISH WAR ON RULERS AND PEOPLE—ATTEMPT OF THE CHINESE TO RECAPTURE THE CITY—LITERARY REPUTATION OF NINGPO—PRIVILEGES OF SCHOLARS—NATIVE PRODUCTS AND EMPLOYMENTS OF INHABITANTS—FORMER SPLENDOUR OF THE PLACE—FACILITIES AS A MISSIONARY STATION—CLIMATE—MORAL CONDITION OF PEOPLE—RECAPITULATION.

It may be convenient in this place to subjoin a general description of the city of Ningpo, and the character of its inhabitants, to the irregular accounts to be gathered from the preceding journal. Ningpo is situated in north latitude 29° 55′, and in east longitude 121° 22′; and contained, in former times, a European factory, which was brought to a termination by the violent excesses of the foreigners, and the growing jealousy of the Chinese. It is the capital city of a *foo* or department of that name, and is situated in the province of Che-keang, of which the principal city is Hang-chow, distant about eighty miles in a north-west direction. At the latter place the governor of the province resides, who is subordinate to the *tsung-tuh* or viceroy of the united provinces of Che-keang and Fokeen. Foo-chow, the

capital of the latter province, is the seat of the vice-regal government. Thus three of the five consular ports in China, viz. Ningpo in Che-keang, and Foo-chow and Amoy in Fokeen, are comprised in the government of the same viceroy. The local government of Ningpo consists of a *taou-tai*, who, at the present time, is a Mandarin of the third rank, and a native of Nanking, named Ching che-ke. His government may, for convenience of terms, be denominated a prefecture, and includes, in addition to the department of Ningpo, those also of Shaou hing and Tai-chew, situated respectively about sixty miles to the west and south of Ningpo.

The second magistrate in importance and power is the *che-foo*, whose authority extends over the department of Ningpo alone. The present *che-foo* is Le shoo-ling, a native of Shan-tung province, and an officer of the fourth class. Each *foo*, or department, also, is subdivided into a certain number of *heen* or minor districts, each of which is governed by a subordinate municipal officer named the *che-heen*. This officer has two co-adjutors or deputies, respectively called the *tso-tang* and *yew-tang* (literally, the "left hall" and the "right hall"); the former being superior, and occupying the hall on the left side of the courts of justice, which side is the place of honour among the Chinese. As the department of Ningpo contains six districts, there are, in addition to the *che-heen* or district-magistrate of Ningpo Proper, those also of *Tze-ke*, *Fung-kwa*, *Teang-san*, *Chin-hai*, and *Ting-hai*, the capital of Chusan. The present *che-heen* of Ningpo is a native of Fokeen, and an officer of the fifth class, named Yih-kwan. So complete in all its detailed

ramifications is the organization of police, which 3000 years of national cohesion have consolidated into the present system. The civil Mandarins are never promoted to the government of a district of which they are natives. They can seldom speak the dialect of the place which they govern, and are compelled, therefore, to employ an interpreter. From this diversity of local dialects has arisen the general prevalence of the dialect of the imperial capital, as the common medium of intercourse between the officers of government throughout the empire. The nominal stipend of the Mandarins is small, and has given rise to many abuses in the existence of bribes and extortions, by which they contrive to raise themselves to a scale of affluence commensurate with their rank.* Many of them are, nevertheless, poor, and the furniture of their houses is generally of an inexpensive kind.

The events of the British war brought disgrace and ruin on the Mandarins who were then in power. The deposed taou-tai, Loo ta-laou-yay, was with difficulty

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* Stipends of Mandarins, according to information derived from two independent sources.

I. A LITERARY TEACHER, A SEW-TSAI ADVANCED.		II. A CHINESE GENTLEMAN NAMED CHANG.	
tsung-tuh .	12,000 taels a year		
foo-yuen . . .	10,000		
taou-tai . . .	8000	taou-tai	500 taels a month
che-foo. . . .	5000	che-foo.	250 . . . . .
che-heen . .	3000	che-heen . . .	150 . . . . .

A tael is equal to about 6*s.* 8*d.* sterling. The above probably includes some fees in addition to stipend actually paid from the Government. Making an allowance for the difference in the value of money, we may regard the highest stipend as equal to £10,000 a-year in England.

saved from capital punishment by the petition of the inhabitants, and was appointed, after degradation from all his honours and emoluments, to assist the present taou-tai in his civic duties. He is, however, slowly recovering the imperial favour, has been already partially restored to his former honours, and is likely to become the che-heen of Ting-hai, on the cession of Chusan by the British. The deposed che-foo, Shoo laou-yay, has not been so fortunate. He has been deprived of all his honours, and is compelled, as a penalty for his cowardice in fleeing from the city on the approach of the British troops, to serve in the subordinate post of superintendant of the repairs of the city wall. The deposed che-heen, Hwang laou-yay, was still more severely punished, being banished into the cold country in hopeless exile.

The character of the inhabitants is a favourable specimen of the Chinese population. In their intercourse with foreigners they generally evince a respectful and friendly manner. It is, however, palpably evident, to the most cursory observer, that fear is the principal feeling which influences them in their demeanour towards the Western strangers. Between the consular officers and the civic magistrates there has hitherto existed but little intercourse. This doubtless arises, in some degree, from the fact, that the Consulate is situated outside the city, and on the opposite side of the river; so that natural impediments exist to the frequent intercourse which exists in some of the other consular cities of China. The events of the late war also entailed so much disaster on the native authorities, that their successors appear to make it their grand aim to prevent a recurrence of hostilities,

by seeking to avoid, as much as possible, all opportunities of intercourse and occasions of collision with foreigners. The people seem to entertain similar feelings, and to regard the British as persons who are not to be dealt with on the ordinary rules of social intercourse, but to be disarmed of their formidable character by the arts of management and adroitness. It is not strange that this feeling has been excited, so detrimental to an exalted estimate of our civilization. The city suffered but little on its first capture, in 1841, by the troops, as no resistance was offered. The attempt to regain the city, by a sudden assault on the British of a large body of Chinese troops, changed the whole aspect of affairs. In the dead of night they attacked the British sentries at the west gate, and in large numbers scaled the adjacent wall. This unexpected attack, however, brought a destructive carnage on the assailants, and was the occasion of inflicting on the city the rigorous measures of war, which the captors had hitherto relaxed. The slaughter on this occasion was immense; and an eye-witness relates, that, in the principal narrow street adjoining the scene of attack, piles of dead were heaped one upon another from the sweeping destruction of a grape-shot cannonade. After this time the terms of occupation were more severe. A per-centage was levied on the estimated value of property in the city, which was spared the horrors of an indiscriminate sacking. In spite of these adverse circumstances, the people are rapidly recovering from their panic; and a kind word from a foreigner is generally sufficient to ensure for him a friendly reception. In no part of China are the people apparently more alive to the influence of kindness. It is easy for a

European living amongst them, and acting with but a common degree of forbearance, to overcome prejudice, and gradually to win a favourable opinion for himself.

Ningpo has the reputation of being the finest city on the coast of China open to foreigners. Nor does it enjoy an inconsiderable celebrity among the Chinese themselves, who regard it as one of the most literary cities in the empire, and inferior only to Soo-chow and Hang-chow in the refinement and taste of the people. An intelligent native scholar gave me the following statistical information respecting the various classes of inhabitants, which compose the population of Ningpo. Of the people included within the city walls, he estimated four-fifths to be engaged in trade, merchandize, or labour. On the other hand, no less a proportion than one-fifth were calculated as belonging to the literary class. This, however, not only included the graduates and candidates for literary promotion, but also the writers and clerks in the public offices. The successful aspirants to degrees are invested with important civil privileges, being subject, in most cases of a municipal nature, to the literary chancellor of the province, to whom they can appeal from the lower officers of Government, so as to enjoy a prescriptive right, which may, without danger of misapprehension, be termed "the benefit of clergy." In cases, also, of oppression in their neighbourhood, a memorial signed by the literary graduates exerts a considerable influence in rectifying abuses. A case of this kind recently occurred at Ningpo, in which a native, after being unjustly subjected to examination by torture, on suspicion of theft, was released on the petition of four *keu-jin* of the

district, through whose influence the offending police were severely punished by the superior officers. Of the population in the suburbs, and on the level plain extending to the hills, six parts out of ten are estimated as deriving their livelihood from agriculture; three parts as artisans of various kinds; and the remaining tenth as consisting of fishermen and boatmen. The manufacture of carpets and mats furnishes employment to a large proportion of the people. The female part of the population are employed, to a considerable extent, in weaving cloth. If the statement which was once made by the present taou-tai be correct, that in Ningpo there are 100,000 houses and shops assessed in taxes to the Government, even a moderate calculation must raise the number of the population to nearly 400,000 persons. This, however, will be considered a very large estimate, when the extent of ground actually covered with buildings is considered. The city is surrounded by a wall of about five miles in circuit, through which there are six gates opening into the suburbs, or upon the river. They are named respectively the North, West, South, Spiritual Bridge, East and Salt Gates, and have guard-stations erected over them for soldiers. In some parts of the city a considerable space of ground is occupied by gardens and tombs. The latter are covered with shrubs and various species of the melon-tribe, which give a rural appearance to such localities within the walls. In the city there is an unusually large proportion of temples and of spacious private buildings. The breadth, also, and cleanliness of the principal streets give a favourable impression of the wealth and rank of the inhabitants. The comparative

facility, however, with which houses can be rented within the city by foreigners, the decay of many of the buildings, and the non-occupation of others, furnish a proof that the city is rapidly losing its former splendour and consequence. It is still a place of importance, and has a considerable trade with Hang-chow and Soo-chow in the interior. It has a large maritime trade, also, with the province of Fokeen and the island of Formosa, from both of which sugar and rice are imported. There is also an extensive trade with the province of Shantung. There are about 3000 soldiers in the city, of whom 800 are cavalry. The greater part, however, of these consists of a local militia. All the civil Mandarins are of Chinese descent; two of the military commandants being the only Manchoo Tartars in authority.

As a Missionary Station, Ningpo possesses independent advantages, which exist only in a modified degree at each of the other cities open to foreigners. Considered even in itself, and apart from connexion with other places, it presents a field of a peculiarly inviting character. Possessing a climate which, as at Shanghai, is subject to extremes of cold and heat—the range of the thermometer extending from above 100° to as low as 8 or 10° below the freezing point, in the different seasons of the year—it nevertheless affords a reasonable prospect of salubrity to a European constitution of ordinary physical strength. The character of the people is such as their ignorance of the sanctions and holy precepts of the Bible would lead us to expect. The standard of morality is very low. There is a general disregard of truth and honesty in all cases in which the means of concealment exist. They

are, however, a kind, peaceable, and friendly people. In circumstances of extraordinary provocation, their quarrels seldom extend to personal violence; and the simple food on which they subsist, together with the almost universal absence of intoxication, renders them, even in the absence of religion, a gentle and orderly population. As sensual pleasure presents itself as the summit of human enjoyment to their minds, and money furnishes its possessor with a command over the ordinary sources of sensual gratification, the dollars of the foreigner will be, as they ever have been, the great temptation, against which the integrity of the natives is too weak to stand. A foreigner, who avoids the appearance of being wealthy, is safe among them. Their ideas, however, of the correlative conditions of poverty and wealth differ considerably from our own. It is particularly necessary—as, for obvious reasons, in other parts of the world, so, also, especially in China—that the establishment and domestic expenditure of Missionary families should be rigidly economical; and that every thing be avoided which is calculated to impress the natives with the wealth of the strangers. Amongst a people, to whom a few dollars are a great possession, it will be impossible for any class of Europeans to appear otherwise than rich, in the absence of the ordinary means of procuring a subsistence. Independently of the temptations arising from the poverty of the people, the most unbounded confidence may be placed in them. A foreigner may, in the ordinary circumstances of peace, stray alone several miles into the country around Ningpo; and although curiosity may occasionally collect a throng, yet of gratuitous cruelty and treacherous malice the people in

these parts evince no symptoms. They have sometimes suffered from the overbearing conduct of individual foreigners. But the writer of these pages can state it to be his unvarying experience, that a kind word ever found a ready response from the natural feelings of the people. As a Missionary mingles with the good-humoured villagers of these more northern provinces, or holds intercourse with the more intelligent inhabitants of the cities, he cannot but feel that the feeble philosophy of the natural man has here achieved some of its highest conquests, as far as its limited power can avail, in the absence of the sanctifying grace of the gospel. It is, however, a sad counterpart to this picture, to reflect that the people are living only for this world, without one defined idea of the future. Their prospects are bounded by the narrow horizon of this life. Beyond the grave, every thing with them is unthought of, unknown, and uncared for. Here, however, the Missionary of the cross has ready means of access to a people, who are free from most of the usual disquieting and contaminating influences of a large European trade and an extensive influx of foreigners. When the local dialect has been acquired, there lies before him a boundless field of daily Missionary work among an intelligent and well-disposed class of hearers. The boundary regulations are favourable, foreigners being permitted, without restriction as to time, to visit, or even reside, in any part of the *heen* or district of Ningpo. This extends on the south-west more than fifty miles, and on the south-east includes, within the limits of the port, a portion of the sea-coast, and the woodland hills of Teen Tung. In other

directions, the boundaries vary from five to sixteen miles.

The advantages of Ningpo may be summed up in a few words of recapitulation.

I. It affords a promising sphere of quiet Missionary work among a superior population, in one of the finest and largest cities of the empire, without the deteriorating influences of an extensive trade with foreigners.

II. It presents peculiar facilities for the planting of out-stations, and for making periodical visits in the surrounding country, as the growing exigencies of the Mission may hereafter render expedient.

CHAPTER XV.

VISIT TO THE ISLAND OF CHUSAN, AND FURTHER INCIDENTS AT NINGPO.

VISIT TO THE ISLAND OF CHUSAN—CITY OF TING-HAI—INTERVIEW WITH A ROMISH PADRE—SIMILARITY BETWEEN POPISH AND BUDHISTIC CEREMONIES — TRADITIONARY ORIGIN OF BONZES — RETURN TO NINGPO — ANNUAL OFFERINGS TO DEPARTED SPIRITS — TEMPORARY ABODE IN A TAOUIST MONASTERY—TAOUIST LAY-BROTHER — FEMALE WORSHIPPERS — TAOUIST ABBOT AND PRIESTS — CHINESE GARDEN AND ARTIFICIAL GROUNDS—VISIT TO A NATIVE DOCTOR—MAHOMEDAN SHOPKEEPER—APPLICATION OF OPIUM-SMOKERS FOR MEDICINE—VISIT TO A BUDHIST NUNNERY—A NATIVE PAWNBROKER—VISIT TO HIS EXCELLENCY THE TAOU-TAI—CEREMONY OF RECEPTION—A CHINESE ENTERTAINMENT—TOPICS OF CONVERSATION—VISIT TO THE DEPOSED TAOU-TAI —HIS PUBLIC INTEGRITY AND MISFORTUNES.

On August 12th I embarked, at sunset, with a Missionary friend and his wife for Chusan, in a native boat. We proceeded with the ebb-tide down the river before a moderate breeze, which at length died away, so that, at 11 P.M., we had to anchor for the night at the mouth of the river, off the city of Chin-hai. At daybreak the next morning we weighed anchor, and after tacking about for some hours, the wind being unfavourable, we arrived among the numerous islands which form the harbour of Chusan, and came to anchor among a little fleet of about 200 junks and boats. On my landing shortly after, I was hospitably

received by a military friend, in whose house I remained during the whole time of my visit.

The immediate object of my coming to Chusan was to try the effects of a change of air, and to obtain additional medical advice. The weakness of my health consequently prevented my making any visits to the distant parts of the island. I had, however, an opportunity of exploring, in a boat, some of the neighbouring islets and creeks, and of admiring the beautiful blending of bold mountainous scenery with the signs of fertility, which everywhere met the eye. The hills were covered with a loamy sandy soil, which, although scanty and shallow, yielded an abundant return to the industry of the cultivator. Hedge-rows, of regular form, rose one above another up the hill-sides, and separated the different crops which luxuriated on their bosom. There was, however, something very unnatural in the appearance of European barracks and sentries—of the red coats and muskets of British soldiers—of the sable countenances and pliant limbs of the Indian sepoys—and of the gay accoutrements of the military officers—which stood out in bold relief from the general Chinese features of the island, and reminded the beholder that the flag of British law was waving over this Oriental spot. The people seemed resigned to a foreign rule; and their merry countenances told how light was the burden of political care which settled on their minds. Every gate of the city, and several of the principal buildings, were occupied by sepoys, who, inferior to their British companions in arms, seemed to delight in the idea of their own superiority to the Chinese, and in occasional freaks of overbearing conduct. In addition to the

Indian troops quartered in the city, nearly a thousand European soldiers were located in the barracks, distant about a mile, and adjoining the beach. The intermediate space between the sea and the city of Ting-hai is occupied by rice-fields, which are, in certain seasons of the year, covered with water to the depth of six inches, and give a marshy appearance to the soil.

Before my departure from Chusan I was introduced to M. Danicourt, a Roman-Catholic Missionary, with whom I had some lengthened conversation. He had been for ten years a professor of Latin in the Romish College at Macao, from which place he came to Chusan three years ago. In addition to his Missionary work, he was employed as a political agent of the French Government.

According to the information supplied to me by M. Danicourt, the Roman-Catholic Missionaries in China are supported, in part only, by European resources. In former times there was a fund instituted by Louis XIV. for the propagation of Christianity, from which the Missionaries in China received their entire support. But the troubles of the French Revolution, and the spoliation of the Romish Church by Napoleon, had been the means of abolishing this endowment. The Society for the Propagation of the Faith, formed twenty-three years ago, endeavoured to supply the loss by an annual grant of 100 dollars to each Missionary in China. This sum M. Danicourt considered to be, under ordinary circumstances, sufficient, as each Missionary itinerated in the interior from place to place, visiting and instructing the Roman-Catholic converts, in whose families he was a temporary guest. M. Danicourt said that at Chusan

he had found this sum insufficient, on account of the expenses of his chapel, to which, however, the Roman-Catholic soldiers had assisted in contributing. He professed to number twenty-five native converts in Chusan, exclusive of two Chinese Missionaries resident in the island. In the course of his conversation, he stated that the Roman-Catholic Missionaries felt much dissatisfaction with the Chinese Government, on account of the attempt to conceal the recent edict in favour of Christianity from the people in the interior, who were still exposed to vexation on account of their religion. The edict of toleration was so unexpected a departure from the antiquated policy of the Government, and so plain a proof of the growing influence of foreigners, that it is not extraordinary that the Chinese rulers have for the present refrained from giving general publicity to the document. M. Danicourt's opinion of the Mandarins and of the common people seemed not to be very high. Of the latter he said that they were, amid all their blandness and good humour, very deceitful and covetous, and that "money was their god."

An honest Romanist priest must often be stumbled at the similarity between the religious forms of Popery and those of Budhism. The existence of monasteries and nunneries; the celibacy, the tonsure, the flowing robes, and the peculiar caps, of the priesthood; the burning of incense, the tinkling of bells, the rosaries of beads, the intonation of services, the prayers in an unknown tongue, purgatory, and the offerings for the dead in their temples; and above all, the titles of their principal goddess, "the Queen of Heaven," and "Holy Mother," represented

by the image of a woman with a male child in her arms; present features of mutual resemblance which must strike every candid mind. Such a remarkable similarity of details, although it may facilitate a transition from Budhism to Popery, must occasionally give rise to perplexing comparisons. This subject is sometimes regarded as so full of difficulties, that in former times a Romanist Missionary declared, in the distress of his mind, that Budhism must have been the rival system and master-plot of Satan, to hinder the progress of the Christian faith. Whether M. Danicourt felt any perplexity in the matter, it was difficult to know. I was, however, inclined to suspect as much, from the abrupt transition with which he passed from previous topics of conversation to that of Budhism. His information was amusing, and confirmatory of some legends of which I had before heard.

One of the ancient emperors of China had a remarkable dream, which caused him some anxiety and distress. He dreamt that he saw a man with a bow and two arrows, who was to accomplish strange things, and whom it was expedient to propitiate. Some interpreters of dreams were consulted, one of whom said that the man represented the character *jin*, 人; the bow represented the character *kung*, 弓; and, with the addition of the two arrows, 丿 the whole symbol formed the character *fuh*, 佛 or Budh, a new deity lately imported from India. Another division of the component parts of the character into the negative *fuh*, 弗 on the right hand, and *jin*, 人 a man on the left, gave the meaning, "*not a man;*" which corresponded also with another part of the dream, intimating his superhuman origin and power.

The emperor then took measures for discovering the idol, and setting apart a number of priests to worship it. Hereupon a difficulty arose: the Chinese refused to become priests, objecting that such a course was opposed to the maxims of Confucius and the customs of the empire. Many submitted to capital punishment in preference to incurring the guilt of this impiety. At last the emperor, in despair of finding honest men willing to undertake the priesthood, made proposals to a number of felons, convicted of murder, robbery, and other crimes. The convicts were offered pardon, on condition of their entering the Budhist temples, and consecrating themselves to the idol's service in different parts of the country. In order to prevent their subsequent escape from the temples, they were compelled to shave their heads entirely. Being thus easily known, their re-capture and punishment would be facilitated. Such, according to M. Danicourt, was the tradition of the Chinese, confirmed by some of their old writings, respecting the origin and degradation of this wretched class of men.

I left Chusan on August 22d, having experienced during my stay great kindness from the British residents, which was doubly acceptable under the circumstances of my visit. Embarking in a Chinese sailing-boat, with a fair wind and favourable tide, we made a rapid passage to Ningpo, in a little more than seven hours.

During the first two nights after my return to Ningpo, I could get but little sleep amid the continued sound of drums, gongs, and flutes, caused by the superstitious observances prevalent among the people on the occasion of the *fang yen kow*. This is

the term used to denote the ceremonies performed in the seventh month of the Chinese year, on behalf of departed spirits, in order to rescue them from the Budhist purgatory. The rites are explained as having originated in the supposed misery and poverty, in the spiritual world, of such persons as had left behind no surviving offspring or relatives to make the accustomed offerings of gilt money and paper garments to their manes. Lanterns are hung in all directions; platforms are erected and covered with provisions; the hungry spirits are invited to partake of a repast; and the people observe a kind of vigil. A general subscription of money is raised for the occasion; and the sum contributed by my boy was a rupee, according to his own statement. The festival in honour of the completion of the official residence of the taou-tai, which had been rebuilt since the destruction of the public buildings in the late war, gave an additional *eclat* to the occasion. A Chinese gentleman in the neighbourhood had liberally supplied funds for the latter public work; and was destined to receive, as his reward, advancement to the nominal rank of a Mandarin of the third class. This is the more delicate way in which public honours are now virtually put up for sale throughout the empire.

The depraved class of Chinese, who had lately become tenants of the house adjoining my own, on a subsequent evening hired the attendance of some priests, who, for three or four dollars, devoted the whole evening to singing a number of dirges, on the occasion of the natal day of Te-wang, the prince of the infernal regions. At this period of the year popular superstition commemorates the release of many spirits

from their prison below, and their temporary admission into the upper regions, to receive the offerings of food, garments, and money. The melancholy chantings to the king of the infernal realms, and the offerings of food to the spirits of the dead, are supposed to possess the meritorious efficacy of propitiating the imaginary deity, and hastening the deliverance of their friends from destitution in the other world. On the latter occasion, I congratulated myself on their terminating the sound of the bells, gongs, and discordant voices, at as early an hour as that of midnight. Cases of similar superstition are often to be seen on the occurrence of sickness in a family. The inmates commence beating drums and gongs, and set out a feast, in the superstitious belief that some deceased member of the family is starving in the world below, and that, in revenge of their neglect, his spirit has come to feed on the body of the sick person. Hence they seek, by the bribe of a feast, and the intimidation of sounds, to expel the unwelcome author of their calamity. The educated Chinese are often raised above the influence of these vulgar terrors; but the empire of superstition is almost universal.

On August 25th I went to reside for a few days with two Missionary friends lodging in the Taouist monastery, near the north gate of the city. The room which served as my dormitory adjoined a large hall, in which worship was wont to be paid to the idol of the god of literature by those persons who were ambitious of literary honours. In another part of the temple were situated the different halls, in which the gods of the seasons, and the numerous other divinities of the Taou sect, were enthroned. The only male

worshipper whom I observed, on my first visit to the principal hall, was one of the lay-brothers of the Taou sect. They form an intermediate class between the Taouist monks and the common people, and are not bound to the observance of celibacy, or a monastic life. The lay-brother was engaged in hurrying through a repetition of senseless words, and beating time on a hollow, ornamented sounding-board. He did not, however, seem to experience any devotional feeling; as, on my entrance, he arose, welcoming me with polite bowings, but continuing his recitations. The lay-brothers seek to make themselves perfect in the repetition of these forms, till they have obtained sufficient knowledge to qualify them for travelling in the neighbourhood, and hiring out their services on the various superstitious occasions, which may occur in private families. A friend of the lay-brother was waiting near, and followed us about the temple precincts, offering many civilities, some of which betrayed the avaricious spirit by which he was influenced. The few women, who were worshipping when I entered, belonged to a superior class, being arrayed in beautiful dresses, and attended by their ammahs. As soon as I made my appearance, they affected great modesty, and, with half-turned faces and half-suppressed smiles, quietly took their departure, with as much haste as their tottering steps and limping gait permitted. During the five days of my residence in the Confucian portion of the temple, no Chinese were observed to come for worship. Sometimes, in the portions of the temple belonging to the Taouists, the gongs and monotonous voices of the priests were to be heard. Every morning, in an opposite garden,

an old woman made her appearance outside her cottage, kneeling and uttering her customary number of formal repetitions, with loud and impassioned voice. The Taouist abbot was advanced in years, and his fierce and irascible temper had been somewhat subdued by the infirmities of age. Both the abbot and the priests were very desirous of cultivating our acquaintance, and sometimes rendered themselves unwelcome visitors to our apartments by the length of time during which they remained. The Taouist monks are less numerous, and appear to be less diligent in their superstitious observances, than the Budhist monks. They also seem to be in better repute with the literary class. The principal mark by which they may be distinguished from the Bonzes, is the peculiar tuft into which their hair is bound on the crown of the head.

On August 28th I was accompanied by a friend on a visit to the flower-garden of Kang laou-yay, a gentleman of great wealth. He had realized a large fortune in the monopoly of salt, which he purchased, on speculation, from the Government. The payment for the monopoly is made to the Government in taels of silver; and the money received for the sale of salt, from the people, is paid in copper-cash. But as silver is very scarce at the present time, and the copper-cash is proportionably depreciated in value, the salt monopoly has been, of late, a source of great loss to the monopolists, and some of the wealthiest salt-merchants have been reduced from affluence to comparative indigence. Kang, however, still retained some proofs of wealth, in the general taste and arrangements of his garden, the variety of his plants and flowers, and the expensive

furniture of the rooms through which we passed. The imitation of rocks and caverns, though on a small scale, had a pretty and pleasing effect. At the end of a little pond, covered with the lotus-flower, there stood a large cage, containing a fine stork, which the tradition of the family stated to be above a hundred years old. The old gentleman himself was above eighty years of age, and was very deaf. He told us of the recent visit of an Englishman, who had begged so importunately for a rare flower which he possessed, that, though it cost him ten dollars, he had presented it to the foreigner. He seemed to be very dissatisfied with the return-present of a microscope, which, though a liberal recompense, he termed "a very little thing." As we were sitting together, a number of Chinese ladies were looking through a window from the adjoining room. The slightest glance in that direction was sufficient to cause them to disperse on either side of the apartment, till curiosity led them to brave another view of our foreign features, even at the expense of Chinese etiquette.

After our departure from the mansion of Kang laou-yay, we paid our respects to a medical practitioner, named Chang, who resided on the opposite side of the same street. Among the various inscriptions and specimens of Chinese caligraphy, which adorned the rooms in which we sat, was a scroll which announced that the doctor possessed the requisite skill for healing a hundred diseases. In the British war he acted as a spy, and was the bearer of several semi-official messages from the Mandarins at Ningpo to the British at Chusan. He rendered some services to the latter, and contracted an acquaintance

with several English gentlemen, whose letters and cards he showed satisfaction in exhibiting. The old man had, however, shared the usual lot of such persons, and was slighted both by the English, who resisted his rude acts of inquisitiveness, and by the Chinese, who regarded his patriotism with suspicion. His medical practice was not of a lucrative kind, if a judgment might be formed from the signs of straitened income apparent in his house. His peculiar department of Chinese surgery was acupuncture, by which he professed an ability to perform cures for rheumatism and similar diseases. At the time of our visit he was eking out his scanty means of subsistence by instructing three pupils, who were present in the room with us. Finding that I wished to visit Foo-chow before the close of the year, and that I experienced much difficulty in obtaining a European vessel bound for that port, he was very urgent in advising me to go in a Fokeen junk, and volunteered himself to accompany me as a protector. He proposed that I should proceed from Foo-chow, in Chinese costume, by an overland route to Amoy, and volunteered his aid in effecting such an arrangement.

As we returned to the monastery, we entered, for a few minutes, the shop of a native of Shantung, whom we discovered to be a Mahomedan, and though able to speak Chinese, to be ignorant of the written character. The whole sect appear to devote their studies exclusively to their own sacred language, the Arabic. His bold features, prominent nose, and restless eye, confirmed the fact of the distinct origin of this descendant of Ishmael. I always felt a sympathy with the poor dispersed disciples of Islam in this pagan

wild, and regarded their denunciation of idols, and their worship of one God, as a comparative approximation to our own religion in the midst of a people enslaved either by superstition or by atheism. It was a source of continual regret to my mind, that their ignorance of the Chinese written character prevented their deriving instruction from our Christian publications.

Aug. 30*th*—The houses of the foreign community at Ningpo being situated principally in the little suburb, on the opposite side of the river, I had frequent occasion to hire the services of some Chinese boatmen to take me across the river in their ferry-boats. On this and the preceding evenings, as I crossed the river, the boatmen urgently begged me to give them some medicine for curing them of the effects of smoking opium. The poor wretches betrayed, by their haggard looks and sickly countenances, the dreadful ravages which the indulgence of this destructive habit had produced on their constitution. They said that they were poor; and, pointing to their tattered raiment and emaciated limbs, implored me to give them the required medicine, which they had heard that my countrymen possessed. They appeared to be impatient of any delay, and requested me to fix a day for them to call at my house and receive the medicine. My boy told them the place of my abode, and I afterwards wrote a note, containing a recommendation of their case to a medical Missionary, who, by tonics and other remedies, endeavours to invigorate the constitution against the prostrating effects on the nervous system, produced by the disuse of the long-accustomed stimulus.

On Sept. 2d I went with a friend to visit the nunnery adjoining my house, dedicated to the Budhist "Queen of Heaven" or "Goddess of Mercy." The literal translation of her latter title, "*hearing the cries of the world*," indicates the presence of more amiable attributes than most of their popular deities are represented as possessing. Six nuns resided within the building, supported by an endowment and occasional gifts from worshippers. We remained about an hour, during which the old abbess served to us some sweetmeats and fruits, which she placed before us with her own hands, selecting the kinds which she deemed most palatable. For this we afterwards had to make a present, which the feast was a delicate way of extorting from us. The nuns were generally women of coarse manners and unprepossessing appearance. The abbess possessed a masculine spirit, and from time to time issued some command to five or six servant-men in the court, some of whom were engaged in cleaning raw cotton, and others in making garments. There were also two little nuns, of about four or five years of age, who enjoyed one compensation for their dedication to the temple-service, in being permitted to possess feet of the natural size and growth. The dress of the nuns was very like that of a Budhist monk, their heads being entirely shaven, and their principal garment consisting of a loose flowing robe. The abbess wore a black silk cap over her crown, in the centre of which was a hole, through which her bare head was perceptible. As she dangled her rosary of beads on her arm, she made many inquiries about an English Missionary, who, about two years ago, lodged for a month in the nunnery. At

this time there were a few Chinese lodging in the building, such institutions being frequently converted to the purposes of an hotel.

On our return through the Tung-mun-keae, we were engaged for some time in a pawnbroker's shop, in examining some articles of curiosity, which had found their way into his possession. Among these was an old bell, about a hundred pounds in weight, and having a large number of Chinese characters beautifully engraven on it. It gave a tolerably harmonious and agreeable sound, and had been brought hither to be pawned from a Budhist nunnery, in the neighbouring town of Tze-ke. There was also another article pawned from the same institution, an idol of the goddess of mercy, made of bronze, and about ten inches in height. This he wanted to sell for two dollars and a half. It is scarcely possible to stroll into the adjacent streets without meeting continual indications of the real scepticism and atheism of the Chinese, amid all their apparent deference to the religious customs of their country.

On Sept. 3d I went with some friends to visit the principal Mandarin in Ningpo, usually styled the taou-tai. Due notice had been given some hours previously, and there were circumstances attending our visit, which insured a polite reception from his excellency. We were borne in chairs along the streets to the *ya-mun*, or public offices, in which the taou-tai was then residing. As we approached the large folding-doors, leading into the first of a number of spacious courts, a gong was struck, which was immediately answered by other gongs and a bell from within. At the same time, a native piper commenced playing a

noisy air, accompanied by a kind of cymbal, to do honour to us as we passed. As door opened within door, we saw signs of bustle and activity among the numerous attendants, till our sedan-chairs were set down on a pavement at the bottom of a little flight of steps leading into a vestibule. Here the great man, Ching ta jin, descended to welcome us; and after a good deal of bowing and other salutations, we were conducted to a reception-hall, where we were invited to take our seats. But preliminary matters of etiquette had to be settled, which occupied some time. The taou-tai would not occupy the highest seat on the left side, the place of honour; and the members of our little party affected like humility. One pressed the other, and tried to lead him into the uppermost seat, which gentle attempt the other as gently resisted. Under ordinary circumstances this would have been fatiguing; but in the excessive heat of the summer it was doubly irksome: and matters were at last abruptly brought to a satisfactory adjustment by one of our party coolly occupying the highest seat, and thus terminating the debate. One of our friends was a fluent speaker of Chinese, and acted as our spokesman. The taou-tai's cap of authority, which was ornamented with the usual knob or button of a light blue colour, indicating his rank as being of the third of the nine orders of Mandarins, was now taken from his head, and handed to an attendant, who placed it in a conspicuous part of the room. Soon after, another servant came at his bidding to assist in removing his upper garment of blue silk; and as, notwithstanding the heat, we had paid his Excellency the compliment of appearing in woollen coats, we gladly availed ourselves of his invi-

tation to put off the incumbrance, and sat during the rest of our visit in our shirt-sleeves. The room did not afford the signs of any great wealth in the proprietor, the furniture being simple and substantial, rather than elegant. A number of servants were standing outside, and sometimes, in their eagerness to see and listen, pressed around the door. A wave of the hand from their master once or twice seemed to remove them to a little distance on either side. But when he subsequently sat so as to have his back towards them, they quietly returned, and their number was increased by the addition of several others eager to satisfy their curiosity. After we had taken tea, the signs of preparation for a morning collation were apparent in the various dishes brought and set out on a table in the centre of the room. On the announcement being made that all was ready, the same ceremony and delay as to precedence took place. The taou-tai took his seat at the lowest end of the table. As our meal proceeded, he reverted to former topics, especially to our literary degrees. As I had been introduced as a literary teacher, he now inquired what literary degree in my own country I had attained. My friend very inconsiderately replied that I was the same as a *tsin-sze*, *i. e.* the second of the four Chinese literary degrees, to which Chin ta jin had himself attained. The taou-tai then commenced congratulating me on the felicity of my lot in getting literary promotion at so early an age. He proceeded to take a strict survey of my physiognomy, and made some remarks on my personal appearance. At last, fortunately for our preservation of gravity, the conversation was led to the subject of literary examinations and degrees in

China, on which he was very lengthened in his observations.

Meanwhile we endeavoured to do honour to the dishes, which in rapid succession were placed before us, our host helping us from each dish with the chopsticks with which he himself was eating. A kind of spirit, distilled from rice, was poured out into small cups and saucers and placed before us. Deference had been paid to our foreign palates, and, in addition to the usual routine of Chinese dainties, small slices of ham, beef, duck, and fowl were served on the table. Plovers' eggs, nuts, sweetmeats, formed also portions of our repast. Our host continually watched our saucers, and replenished them from time to time with what he deemed the choicest morsels. Once or twice we ventured to act on our own choice, and to taste some of the unknown dishes; but we quickly came to the decision that it was better to trust to his selection. At last we were tired with the number of dishes, which one after another made their appearance. But it was to no purpose that he was informed that we had eaten a sufficient quantity. He begged to assure us that the repast would soon be over; and our apologies for occasioning him so much expense only made him insist more rigorously on our remaining till the end.

During this time an animated discussion took place on the subject of foreign customs. He again reverted to the subject of my literary degree, and inquired my family name. This was altered to suit the Chinese sounds, and written *Sze-mei*. He then asked my personal name, which he tried in vain to pronounce, saying it took four Chinese characters to write it. He made several ineffectual attempts to catch the sound

George, changing it to *Jih-ah-le-jih*. At last, in despair of mastering the outlandish sounds, he ceased from the attempt, and, falling back into his large chair, gave a hearty prolonged laugh. Then he inquired of my friend respecting the *koo-wan*, or ancient classical literature of our country. This led to his being informed of the gradual improvement of our native tongue—the comparatively recent date of English literature—the stores of ancient learning imported from Greece and Rome—the prevalence of Latin as the general medium of communication between the literati of Europe—and the different races who successively peopled Britain. To all these topics he listened with attention, bringing frequent illustrations from similar events in the history of China. He afterwards inquired about some European country, by a name which we had never before heard. On our further listening to his pronunciation of the word, we discovered the name to be a strange combination of sounds, intended for Denmark. Afterwards the current of topics flowed to America and its twenty-six States; the separation of the United States from Britain in the last century; their common descent and language; their commercial rivalry and political emulation; the number of annual emigrants from Britain to America; the process of clearing away forests and preparing the soil for cultivation; the enterprising character of American merchants; and the political supremacy of Britain. He made some inquiries respecting the causes of emigration, and of the willingness of the British merchants to come to so distant a country as China. He continually responded, sometimes giving a hearty laugh, and not in the slightest degree affecting an

appearance of gravity. He mentioned his having been formerly sent on a special mission by the Chinese Government to the country of Mongolia, and spoke of the cold temperature and the forests as probably resembling those of America.

At length, after many unavailing attempts to rise from the table, which he as often prevented, we were enabled to make preparations for our departure. During our stay of more than an hour, he showed us the usual marks of politeness and courtesy. As his jurisdiction extended over three of the eleven departments, into which the province of Che-keang is divided, he was an officer of some consequence, and ruled a territory as large as Scotland. He was apparently about fifty-six years of age, and his manners were commanding and graceful. In spite of our remonstrance, he insisted on accompanying us to our sedans, and we took our departure with the same ceremony, and amid the same noise of piping and gongs, as greeted us on our entrance.

Our next visit was to the deposed taou-tai, Loo ta-laou-yay. We passed through a long covered area, filled with tables and benches, which, in my ignorance, I conjectured to be intended for some public feast. I soon, however, ascertained that this was the literary examination-hall, where 900 candidates for the *sew-tsai* degree could be accommodated at one time with seats and materials for writing their themes. At the other end was situated the temporary but elegant apartments assigned to the disgraced officer. He received us with smiles of good-humoured politeness, and with at least the semblance of cordiality. Here how different a scene lay before us! The cloud of sorrow which

saddened his features, and the dark gloom which hovered over his spirits, proclaimed the misfortunes of the deposed ruler, whose hand, in the golden hour of prosperity, all would have hastened to greet; but who now, beneath the frown of imperial displeasure, was condemned to assume the cares, without the honours or emoluments, of civic authority. His only crime was the love of life. On the approach of a conquering enemy, he joined in the universal flight of the citizens. Not being a military Mandarin, he could have offered no successful resistance by awaiting the national foe. Nevertheless, in the judgment of the Emperor, he ought to have fallen at his post; and in order to deter the Mandarins from a similar betrayal of their trust, Loo ta-laou-yay had been stript of his rank and office, and, amid a band of faithful attendants, mourned in secret over his humiliation and fall. He wore a knob of white, the decoration of the sixth class of Mandarins, having, since the peace, been restored to a portion of his former honours. His age exceeded sixty years, and his form stooped a little beneath the weight of his afflictions. He is reported to possess private wealth, and to be no longer desirous of restoration to political power, which, however, the approaching cession of Chusan by the British is said to render probable. He was greatly superior to the ruling taou-tai in knowledge and intelligence; and tried to look cheerful in the animated conversation which ensued. His laugh, however, was less hearty, and his manner possessed less of vivacity. His private worth and public integrity may be inferred from the petition of the inhabitants, by whose exertions alone he was released from impending capital

punishment. The eight years of gratuitous service, imposed on him by the Emperor, were nearly half accomplished; and his probable restoration, after this probation, to his former office would be hailed with universal satisfaction by the people. The Imperial Government of China is fickle in its bestowal of favours, and severe in its infliction of penalties. Old Lo̤o is therefore perhaps more happy in his present position than in the dangerous elevation of magisterial power. Here most of the scenes recurred which took place at the taou-tai's. A luncheon was again set out, of which we partook for the sake of civility. Every five minutes an attendant brought a water-pipe, through the gurgling tube of which Loo inhaled the fumes of tobacco, emitting them from his mouth and nostrils with ludicrous composure. The only thing, that ruffled the calm serenity of his countenance, was our inexperience in the use of the chopsticks. He entered into conversation on the topic of foreign coinage, and the mode of assaying silver, in gathering the particulars of which, as well as the relative value of the several kinds of dollars, he was very particular. The mention of Mexican and Peruvian dollars led to the subject of Spain and her early conquests in South America. Beyond the occasional recollection of names, both he and the taou-tai seemed to possess scarcely any geographical knowledge of Western nations. All appeared to them one great wild of unknown regions; and they seemed to remember only a few names of countries, strangely altered and adapted to the monosyllabic poverty of the Chinese language. We passed an hour very pleasantly with Loo ta-laou-yay. He attended us, with the usual

marks of civility, to our chairs on our departure. Here I felt, in much of their sad reality, the evils of war, and the calamities which it inflicts. The country of the men, whom he now honoured as his guests, had been the occasion of his ruin and disgrace. The outward show of respect, with which he received our visit, must have been utterly at variance with the inward feelings of his heart. The cases of individual suffering, which the British war has inflicted on many thousands of innocent victims in the Central Provinces of China, render the precious boon of Christianity a debt doubly due from Britain to this benighted land.

CHAPTER XVI.

SECOND EXCURSION TO TEEN-TUNG.

ANIMATED APPEARANCE OF COUNTRY—ANCESTRAL TEMPLES—CONTRIBUTIONS TO A BAG FOR IDOLS—CHINESE AGRICULTURE—GRATUITOUS TRAVELLERS' REST—DRAGON-BOATS—BUDHIST VIGILS IN MONASTERY—EXPLORATORY VISIT TO DISTANT VILLAGES—ILLITERATE PRIESTS—INQUIRING SPIRIT OF A TEA-FARMER—FRIENDLINESS OF THE ABBOT—HOSPITALITY OF THE VILLAGERS—GRACE TO AN IDOL—PROCESS OF CONSULTING THE IDOLS—ASCENT OF THE "TAE PIH SAN" RIDGE—ENTERTAINMENT BY A CHINESE GENTLEMAN—RETURN TO NINGPO.

The heat at Ningpo being still very oppressive, I was again under the necessity of seeking a cooler temperature, in the hilly region which skirts the plain of Ningpo. Accordingly, on September 15th I set out on my second visit to the monastery of Teen-tung, accompanied only by my Chinese boy. I was carried in a chair, about a mile and a half through the city, to a retired part of the eastern suburbs. Here, on a little lake, entirely surrounded by shops and warehouses, was the boat which was engaged to convey me and my boy, with a few articles of provision, towards our place of destination. As soon as I made my appearance, the boatman became excited, and was quickly involved in a quarrel with my boy. On discovering that the boat was hired to convey a foreigner, the

boatman wanted to raise the sum agreed upon between him and my boy some hours before, when no mention had been made by the latter that his master was a foreigner. A long and angry altercation ensued between them, and a crowd was soon attracted towards the spot in which we were. To a person unacquainted with the Chinese temperament, the danger of a serious personal encounter between them would have appeared imminent; but their excited gestures and impassioned tones were carefully restrained within the limits of caution, and no assault was committed. As soon as this preliminary difficulty was overcome, we proceeded along the canal, amidst a multitude of boats laden with people, who were bringing vegetables and provisions to market. These canals are the only mode of transit, for heavy commodities, from one part of the country to another. About a mile from the city the country begins to assume a very pretty appearance, and to the native mind presents many associations of interest and awe in the multitude of tombs, which enshrine the remains of their forefathers. We passed a number of *sze tang*, or "ancestral halls," some of which belonged respectively to the *Cheang*, the *Woo*, the *E*, the *Ju*, and the *Sze* families. These various clans reside within the city, and have a common right to the ancestral halls, in which the tablets, commemorative of their departed ancestors, are ranged in order according to their generations. Little temples continually succeeded each other every mile, with two or three Bonzes sauntering about the entrance. A bag, fastened to a long pole, so as to reach to the boats which were passing by, was held out from some of the temples, in order to receive the offerings

of the devout. Every boat contributed a few copper coins to the sacred bag for the idol, on receiving which the agents of the institution commenced sounding a gong, by way of celebrating their offerings. In each of the bags I deposited, as my gift, a few Christian books on the sin of worshipping idols. The people in the suburbs were very desirous of receiving books, and followed the boat some time after I ceased from distributing them. One man, in his anxiety to catch a book, lost his balance, and fell into the canal.

We soon passed from the suburbs into the open country, which was covered with crops of rice and other grain. But here agricultural scenes were somewhat different from those in other lands. Instead of the fresh breezes of autumn, and the inhalations of the pure country air, the rice-fields and gardens gave forth most offensive odours, caused by the manure with which the ripening crops were covered. Boats passed and re-passed, laden with this disagreeable cargo. Not a particle of refuse is lost by this people, who place large jars and vessels in every corner of their villages to receive these seeds of fertility and wealth. It is by a system of manure and irrigation that the poorest soils are forced, year after year, to produce two annual crops, sustaining an amount of population which few other countries could, in their present state, support. The economy of soil everywhere perceptible, combined with the fact of the early age at which every person is married, give probability to the largest estimate of the population of China.

As we approached the terminus of the canal, the usual signs of a village holiday were visible, in the

approach of two boats, which were either preparing for a race to contest their relative speed, or about to perform some act of traditionary superstition. Each boat was manned by twenty men, who bore paddles gaudily ornamented with paint, and were decked out in a fancy costume, with colours and dress to distinguish their boats. A man stood upright beating a drum, to the time of which they adapted their strokes.

The bridges were very numerous, and generally bore inscriptions, intimating the date of their erection. They were formed of steps projecting inwards one beyond another, so as to cause the sides of the bridges gradually to approach each other at the top. Large flat slabs of stone were laid across, forming the highest point of junction. Only one bridge, built with a regular arch, crossed the canal. Every three or four miles there was a building, in which travellers are permitted to rest, and tea is supplied gratuitously at the expense of some wealthy and benevolent individual. Some of the working-people were resting under the cool shade of these buildings, and refreshing themselves with this gratuitous beverage, as we passed in our boat. The benevolent supporters of these institutions find their reward in the respect entertained towards them during life, and in the honours paid to their memory after death. Lofty stone arches, with public inscriptions, testified in every hamlet the frequency of such instances of liberality and worth.

I landed at a little village near the terminus of the canal, and proceeded, in a chair, over the hills to the Budhist monastery at Teen-tung. About sun-set I was domiciled in some apartments, which I was permitted to appropriate to my use, in one of the

quadrangles of the monastery. My luggage was deposited in the inner room, in which I slept, leaving my boy to occupy the outer room. In the latter was a large idol, which brought us occasional visits from some of the worshippers. One of the earliest visitors was a priest, who, after lighting a few fragrant sticks and presenting them to the idol, bowed down before it, knocking his head three times against the ground. The frequent sounds of bells and gongs during the night deprived me of those peaceful slumbers, which I might have expected to obtain in a more favourable situation. These vigils of the Budhist monks were far from being calculated to soothe the mind. On such a spot, however, feelings of thankfulness were sometimes more vividly realized than elsewhere, at the remembrance of that grace which alone makes a Christian to differ from the heathen around him.

Sept. 16*th*—I was disturbed at an early hour by a priest groaning in the ante-room, and uttering doleful sounds, as he prostrated his body before the hideous idol, after re-lighting the perfume-sticks. I remonstrated with the poor creature, who, with a vacant stare, asked me whether there were no Budhist priests in my own country, and what idols we worshipped. I gave him a tract, which he was unable to read, and which I therefore received again. In the afternoon I passed through some of the lesser temples, in which a few priests were performing their customary mummeries. I was at length attracted to the principal temple, in which about thirty priests were engaged in celebrating the evening service. The abbot stood in the centre with his face towards a colossal idol, at the distance of a few yards. A

number of priests were marshalled in a row at a little distance on either side. At the tinkling of a bell they commenced a chant in slow time, and gradually increased in rapidity of utterance, as the quick beating of a hollow sounding-board led to an equally quick articulation of their unmeaning sounds, sometimes in a rehearsing, and at other times in a singing tone. Some of the priests, while repeating the sounds, secretly held out their hands towards me, making signs for some of the books which I carried under my arm. At length they all bowed down for some minutes before the idol, with their muffled faces on the ground. The sight of such an instance of delusion overcame all hesitation on my part; and proceeding at once into the temple, I passed between the rows of priests, and placed a tract before each of them, as they lay on the pavement beating their heads. The tract contained a remonstrance against the sin of idolatry, and was written by a Chinese Christian, Leang Afa, himself a convert from idolatry.

In the evening I proceeded to an out-temple distant a few hundred yards, where two priests were stationed. They appeared to take pleasure in exhibiting the ugly little idols, which were enshrined within the principal hall. As I remonstrated with them, in the presence of many other persons, on their folly in asking me to worship such senseless blocks, I proceeded to point to the idols with my umbrella; whereupon the principal idol soon gave way to the force with which, in my carelessness, I poked its various parts. The whole assemblage burst into a loud laugh, on which I was emboldened to show how little the other idols could help themselves. As I

gave them a slight thrust they trembled, tottered, and tumbled from their thrones. The people again laughed heartily, as the priests tried for some time in vain to make one of the idols maintain its sitting posture, the fall having disordered its component parts. Thinking that this liberty might put their good humour to too severe a test, I became more serious in my manner, and spoke of the wrath of God on those who thus dishonour his name. The only intelligible reply which I received was, that it was the Chinese custom to worship idols. In an adjoining room were a number of pikes lying in different directions. With these the priests arm themselves in case of robbery or depredation on the bamboo-plantations, which are an important source of income to the monastery.

Sept. 17*th*—I set out, in a chair, on a visit to a part of the country distant about five miles, and previously unexplored by Europeans. As I was leaving the monastery, I met some women, who were coming to the temple to worship the idols. I gave them a few books to take to their homes, which they were at first unwilling to receive, and requested to know how much money they were to pay for them. The first large village, through which I passed, had never before been visited by a Western foreigner, and I was consequently an object of eager curiosity to the old, and of unmingled terror to the young. As I was carried through the long street of the village, the children on all sides hurried away, screaming with fright, to their mothers. In the police of this district, the principle of self-government seemed to be carried out in its fullest extent. In every place there were some elder men elected as the responsible

heads of the village. There was no Mandarin at any place nearer than Ningpo. The revenue was collected by a resident officer at each place, termed a *te-paou*, who, beyond the collection of the land-tax, possessed no authority, and received for his services about double a working-labourer's pay. The principal proprietor was a tea-grower, whose little farm lay on the adjoining hills. He was disappointed at my inability to give him a book, my stock being exhausted. One little group of men sought to obtain some tracts; but on my testing the extent of their scholarship, I ascertained that not one of them could read. One of them, however, made a few unsuccessful attempts to guess at the sounds of the characters on the title-page. Many who asked for books were unable to pass this ordeal of reading the title-page, and showed disappointment at meeting with a consequent refusal of their request. At the top of one of the hills was a resting-place, with the usual appendage of an idol, under a long shed. An old priest, who had charge of the building, brought some tea, of which I partook. He endeavoured to raise himself in my estimation by telling me that his daughter was married to an Englishman. A bystander hereupon whispered into my ear that the priest had sold his daughter for two or three hundred dollars. Before becoming priests, some of the monks have engaged in secular affairs, and brought up families of children; the death of a wife being, in cases of poverty, sometimes an occasion of the husband retiring to a monastery for an easy subsistence. The furthest of the hills, to which I extended my visit, afforded a view of the sea from its summit. The

neighbouring hills were named the *Yang-so san*, the *Hwang-ge san*, the *Woo-ge san*, and the *Pow-tai san*. A number of rocky islets were dotted about at a little distance from the shore, and a few fishing-craft were in sight. A marine village lay beneath us, called the *Yang-haou keae*. Although I was at the distance of twenty-five miles from any other foreigner, the people were everywhere friendly, peaceable, and apparently pleased with my visit. I was dependent on the services of two Chinese chair-bearers, whom I had never seen but once before. The same civility was perceptible everywhere as I returned.

In the evening, as I passed through one of the large temples by a shorter way, one of the priests, possessing more than a usual share of impudence, urged me to comply with the usual custom of making obeisance to the large idol. I remonstrated with him on the absurdity of his wishing me to worship a thing made of wood and stone. He slunk away half ashamed. A young priest, of about eighteen years of age, watched his exit, and, approaching me, said, probably with the view of ingratiating himself in my favour, *Sze-mei seen-sang pai poo-suh puh haou teih*, "Smith, teacher, it is a bad thing to worship idols." I gave him a tract; but found again, to my disappointment, that he could not read, and was practically removed beyond the means of instruction.

The tea-farmer, whom I met at the village of *Sandang-dow*, visited me the next morning, having come three miles to obtain the books which I promised him. His visiting card of pink paper bore the names, *Jin ting-yuen*, and he stated his age to be fifty-three years. He stated that his village consisted of about ninety

houses, and that the inhabitants were engaged in agricultural pursuits, raising crops of rice, and a herb called *teen-tsing*, which is extensively used for dying blue. Neither wheat nor cotton was grown in the vicinity. Large quantities of green tea were also cultivated. He said that the annual sum paid by himself, in Government duties, amounted to seventy taels of silver, equivalent to about £23 sterling. He came attired in his best clothes, and invited me to pay their village another visit the same evening, and to take a meal at his house.

Soon after his departure the abbot returned my call. He seemed in very good spirits, and not at all displeased with my recent irregularity in distributing the tracts against idolatry among the priests while engaged in their temple-services. He was also disposed to acquiesce in my proposal, that a friend from Ningpo should be permitted to occupy a suite of rooms, either in the monastery, or in an out-temple situated at the head of a pretty valley, half-a-mile distant, on the consideration of his receiving payment to the amount of five dollars a month. On the previous day he affected to make objections, on the ground of our killing fowls and other animals for food, which practice was contrary to the maxims of the Budhist religion. He now appeared to be perfectly reconciled to the project, and intimated that he did not object even to foreign ladies visiting the place as temporary inmates; which intimation removed another serious difficulty in the way of my friend bringing his family hither for a change of air. He presented me with some of the sacred books of the Budhists, and afterwards took me to see some rooms, which he placed at

our service, having succeeded in effecting a compromise with his former scruples.

In the evening I was carried to the village, three miles distant, to pay my friend the tea-farmer my promised visit. One of the neighbouring peasants, called A-luh, who had attached himself to me as a chair-bearer and conductor, and was useful to me as an interpreter, being able to mingle a certain degree of the Mandarin dialect with the unintelligible patois of the district, proceeded to give me various items of information as we proceeded on our way. One of the facts communicated to me by A-luh was to the effect that there were no robbers nor thieves in the neighbourhood, the people being very devout in worshipping idols. If this questionable plea of morality be admissible, it shows that idolatry exerts a moral check on the mind, and that superstition wields a greater power of restraint over the fears of men than atheism. On my arrival at Jin's house I was surrounded by a number of his friends, who came to see the strange wonder of foreign features and a foreign garb. After handling my garments, and admiring the texture, with other similar outbreaks of curiosity, they showed some evidences of confidence in my good intentions, by bringing to me some sick persons, and especially those afflicted with diseases of the eye. I examined a few cases with sufficient attention to indicate my friendly interest, and then promised to write out the Chinese address of a medical Missionary friend at Ningpo, with a recommendation of their case for medical aid, in English. They asked how much money they were to pay; and were delighted at receiving the promise of a general recommendation for any inhabitants of

their village, who might proceed to the city for gratuitous cure. Here A-luh in some measure incurred my displeasure by his unwillingness to interpret the full meaning of my words. I requested him to explain that my friend the physician was, like myself, a worshipper of Jesus, and wished to do them kindness, in compliance with the rules of our religion. A-luh would, however, only say that we were good men; and though I urged him to explain the whole of my remarks, he continued heedless of my solicitations, and persisted to the last in avoiding the literal phrase. He belonged to a poor oppressed hereditary class of bondsmen, known by the name of Do-be in the local dialect, to whom allusion will hereafter be made; and perhaps his fears might have got the better of his general desire to please. As I was writing the recommendations for medical aid, some cakes, tea, wine, and other provisions were served on a table, of which the master of the house and myself alone partook. On my asking whether I might live among them in the village, he replied in the affirmative, and offered me the use of an upper room in his own house. I asked if they were afraid of the Mandarins, or the *te-paou;* to which they replied that they were not afraid, and that the latter officer had no authority to interfere in such matters. They also said that they would welcome and treat kindly any of my friends, who would come to distribute books and speak to them concerning our doctrines. The Chinese are very lavish in promises and compliments; but there was no reason for doubting, in the present instance, the sincerity and cordiality of their assurances.

Before I returned to Teen-tung, my host took me

by a winding path, overgrown with shrubs, along the side of a little hill to a retired spot, where there was a temple with its superintending monk. All the loveliest spots in these parts appeared to be appropriated to temples and monasteries. After taking tea with the priest, and leaving some books, I took my departure towards Teen-tung. The friendly sounds of *Sze-mei seen-sang* and *Sze-mei laou-yay* greeted me from almost every little group of houses, and indicated the kind spirit with which they welcomed my visit among them. The principal regret which I felt was my inability to speak to them, except a few words through my refractory Mandarin-interpreter.

Sept. 19*th*—When taking a morning walk around the different squares of the monastery, I was attracted to the large dining-hall by the notes of preparation and the summons of the monks to their second meal at nine A.M. The abbot was seated at a table on a raised platform, occupied by himself alone. The rest sat at long tables on either side, and awaited in solemn silence the signal to commence. An attendant carried round a large vessel containing rice, from which the abbot, and afterwards the rest of the priests in turn, helped themselves. Another large vessel was carried round, from which some soup of most nauseous odour was served out in a ladle. They all continued absorbed in silence without beginning their meal; while one of the priests, who ministered on the occasion, took a small portion of rice, and carried it outside the building, where he placed it very devoutly on a stone slab. After bowing reverently to it two or three times, he returned to the hall, on which the sparrows quickly made their appearance to devour the sacred

morsels. When he had resumed his position in the centre of the hall, another priest began to tinkle a bell, whereupon they all commenced singing, in regular time, a prayer or grace to the idol, which occupied about five minutes. At the conclusion of the prayer, they proceeded to partake of the meal before them, not a syllable being exchanged between any of the priests, all of whom appeared to be under the influence of serious awe. At the conclusion of this scanty and unsavoury repast, they again, with uplifted palms, returned thanks, each priest rising and bowing to the idol as he left the hall. On making his exit, the abbot directed his steps towards the place where I had been a quiet spectator of their meal, and invited me to accompany him to a portion of the temple, occupied for the present by a priest who had come to visit him from a distance, and to whom he wished to introduce me. All the priests rose, when the superior of the monastery made his appearance. There was evidently a difference of rank in the priests, some of whom were employed in menial offices, while others were better clad and secured a larger share of attention. This probably originated in the fact of there being several distinct endowments of the monastery, the priests appearing to enjoy a degree of affluence proportioned to the nature of the foundation, to which they happened to belong. Most of them, however, appeared to be in deep poverty, and were willing to descend to any act of servility for the smallest sum of money.

In the large temple at the entrance a number of women were occasionally assembled from the neighbouring villages to consult the *hwui-do* idol. This

divinity is said to have been originally imported from Siam, and is very generally consulted by traders, husbandmen, and mariners, previously to undertaking any business of importance. The worshippers burnt a few incense-sticks before the idol, and then took a round wooden case containing some tallies regularly numbered, which they waved over the fumes of sacred incense. After knocking their heads on the floor, they next proceeded to shake the wooden case till a tally dropped out. The process was repeated till a second fell from the case. Both tallies were taken to a priest sitting at a table near the entrance, who received a small fee, and gave in return two pieces of paper corresponding in their numbers with those of the tallies. These slips contained a number of maxims and directions on the various matters of daily life, from which their superstition or secret wishes led them to extract the response of the deity.

In the afternoon I ascended the range of lofty hills known by the name *Tae-pih-san*. I was borne on the usual chair of two bamboo-poles joined together. In this manner my Chinese companions climbed, with much difficulty, the steep acclivity of the path, leading through a little forest of brush-wood for the first half mile, over which I proceeded, partly lifted and partly treading the ground with my feet from the chair. Our path was afterwards less impeded by shrubs; but the ascent was at times so steep and rugged as to be attended with some degree of hazard. The Chinese, however, toiled on, and ascended hill after hill, separated from each other by alternate descents and sloping rises. At last we reached the summit, after an hour and a half's labour. None of my companions had ever before ascended to

the top, though born and educated in the neighbourhood. Near the summit was a little well of cold water, dedicated, by popular superstition, to the *tung-hai lung-wang*, "The Dragon-prince of the Eastern Ocean," whose idol, carved out of a rude half-finished stone, was almost concealed by the bushes. It was so overgrown with shrubs that it required some time to cut them away and open the idol to their view. Here two of the Chinese commenced worshipping and bowing their heads to the water in the well; while the two others yielded to my remonstrances, and abstained from any open act of the kind. We remained about half an hour on the summit of the hill, which is estimated at about 3000 feet above the level of the sea. As these hills formed a part of the promontory called *Ke-tow* point, there was an extensive view of the sea on three sides. Over against us lay the beautiful island of Chusan, at the distance of thirty miles. On our left, the declining sun was now gilding with its softened rays the town of Chin-hai, which was partially concealed by the bold towering rocks at the entrance of the river. Further inland lay the city of Ningpo, almost concealed by a passing thunder-cloud, which was rolling its deep sounds in the valley beneath us. On the south-west we descried the *Tung-woo*, with its spacious waters inclosed between the granite hills, which environed it on all sides. My conductors brought me some leaves of the tea-shrub, which was here growing wild, and invited me to chew them as a substitute for a better beverage. The taste was unpleasant, and I could as easily have detected the flavour of tea in a number of gooseberry leaves.

On our descent we returned, by a different route, to a spot about three miles from the place of our ascent.

The hills lower down had large tracts of soil occupied by tea-plantations. In different parts, the rustics who were working in the fields anxiously inquired of my guides what were my objects in coming there, and where I had been. A few words seemed to relieve their anxiety, and we proceeded downward by the channel of a mountain-stream. At the bottom the stream enlarged its bed, and flowed through the valley into numerous canals, which diverged from each other, and intersected the country like hedge-rows in a European scene, serving as substitutes for roads in the transit of the produce of the land. I was taken to the principal man of the village into which we came, which was of a straggling form, containing at least 2000 people. He received me hospitably into his extensive abode, which consisted of buildings forming a square, and inclosing a court in the centre, after the manner of the better sort of Chinese dwellings. My host was a clothier and clothes' dyer, having several shops in the neighbourhood. He appeared to be a person of some wealth, and his ambition had risen proportionably with the increase of his possessions. He had lately purchased the nominal rank of a gold knob or button on his cap. I had not long been seated before some ducks' eggs and rice-cakes, with tea, were brought, of which the old gentleman and myself partook. He was very inquisitive, and A-luh volunteered to explain my objects and character, in the course of which he caused me some annoyance by saying that I was the same as an English Bonze or Budhist priest, *hung-maou ho-shang*,—a comparison which my religious objects, my being unmarried, and my recent refusal to take some wine, probably led

him to make. This I contradicted at the time; but on my afterwards reproving A-luh for his folly in comparing me to so wicked and ignorant a class of men, he affected innocence, and protested that he had been first asked the question whether I was such, and had merely denied the fact. Our path now lay over rice-fields, interspersed with tombs and monumental arches, if horizontal stones placed above perpendicular pillars can strictly merit the name. One tomb exceeded the rest in beauty, having been erected to the memory of a Fokeen man named Hwang, who had come to open a trading hong at Ningpo, and died three years ago at a distance from his native province. He died in youth; and as a lucky place could not be purchased nearer to the city, was brought hither for interment, at the distance of twenty miles. We arrived at the monastery as it was growing dark, after an absence of five hours.

Sept. 20*th*—At daybreak I set out on my return for Ningpo, the people exchanging kind looks, and in many cases a farewell greeting, as I passed through their villages to the canal five or six miles distant. By mid-day I arrived at the city, after a disagreeable journey in the boat, from the heat and the dirty habits of the Chinese who were my fellow-passengers. At each of the different villages we took in a fresh set of noisy companions.

CHAPTER XVII.

CONCLUDING OCCURRENCES AT NINGPO, AND DEPARTURE FOR CHUSAN.

ROMAN CATHOLICS IN NINGPO—CHINESE MILITARY ARCHERY —EBULLITION OF POPULAR ODIUM AGAINST THE NEW "CHE-HEEN"—EFFECT OF READING THE NEW TESTAMENT ON A NATIVE MERCHANT—REBELLION OF FUNG-KWA—REPULSE OF TROOPS—FINAL COMPROMISE—A CLASS OF HEREDITARY BONDSMEN — RELIGIOUS SERVICE — REVIEW OF ACTUAL MISSIONARY LABOURS AT NINGPO—ARRIVAL AT CHUSAN—THE VISIT AND RECEPTION OF THE FRENCH EMBASSY — CHRISTIAN SERVICES AMONG BRITISH TROOPS IN A BUDHIST TEMPLE.

Sept. 21*st*—During one of the occasional walks which I took into the streets near my house, in order to distribute tracts, I entered into the house of an oil-merchant. He and his partners rose to welcome me, and one of them advanced to shake hands with me, after the English custom. As we sipped tea together, they asked me many questions; and finding that this was our Sabbath-day, they quickly turned to the Christian Almanac, a copy of which had by some means found its way into their possession; and after inspecting the calendar they confirmed my statement. One of them for some minutes read aloud a part of a tract which I had given them. Among other questions, they asked me whether I was a Roman Catholic. They afterwards told me that there were only a very

few Roman-Catholic natives in Ningpo, and that they principally belonged to the middle class of tradesmen. They also said that this sect secretly practised their religion, and at the same time worshipped idols, in order to escape detection, as the Mandarins would punish any person known to profess the *teen-choo-keaou*, "the religion of the Lord of Heaven." On the other hand, they said that the Mahomedans were more numerous, and were under no such danger or prohibition, as several were to be found among the Mongol Tartars, and a few even among the Manchoos.

Sept. 22*d*—The son of Doctor Chang paid me a visit, to convey to me a present from his father, and also to take me to see the military exercising, at the distance of about a mile. Under a shed, screened from the sun by some canvass, were seated two military subalterns, wearing white knobs on their caps. They were engaged in smoking and drinking tea from time to time; while the soldiers came up in companies of five, and, after answering to their names, shot six arrows each at a target about eighty yards distant. They wore a velvet cap, with a red silk tassel, similar to that generally worn by the higher classes of native gentry in winter. Their outer garment was a long flowing robe of blue cotton, reaching to the ankle, and fastened by a leather girdle around the waist. They had thick black boots, of a strong texture, reaching up the leg to the knee. After poising their frame, and throwing their body into various contortions, each of the soldiers deliberately took aim, and the arrow was propelled from their clumsy bow to the target. This consisted of a frame made of paper, about two yards in height and one in breadth. It had a white

mark about a yard in length and three inches in width, running down the centre, in which were three red bulls' eyes at a distance of six inches from each other. More than half the arrows struck the target, on which a drum was beaten to announce the successful hit. A few soldiers shot with remarkable skill, one man hitting the central bull's eye three times out of the first four arrows. One of the subalterns kept a check-book, in which he noted down, opposite each soldier's name, his number of marks, sometimes making observations or giving directions in a scolding tone to any soldier who shot badly. Some of them appeared to experience nervousness under the lecture, and the reproof invariably took away all remaining chance of the individual hitting the mark. One or two men, after a random-shot, were ordered off without finishing their number of arrows. A prize is given to the successful archer, and his promotion is thereby determined. There are regular examinations for military degrees, similar to the literary trials for civil offices, with the same titles of *sew-tsai*, *keu-jin*, &c., which are determined by similar exercises in archery, gunnery, equestrianism, and other details of military duty. Promotion is dispensed accordingly, and the most aspiring may hope to rise in their profession. The appearance of these soldiers was far from being martial or military; and the reflection that such as these were the defenders of the Celestial Empire from invasion and conquest, was calculated to provoke the most ridiculous comparisons. The Chinese have, however, gained experience in the late war; and by adopting an improvement in their gunpowder, and the addition of wheels and swivels to their cannon, they might, in

a future collision with a foreign power, offer a much more protracted resistance than in their past struggle with the British. Among the Tartar generals there exist unquestionably the highest chivalry and courage in defence of the empire. But before the prowess and skill of the West they must finally bend in every conflict, until they can overcome their reluctant scruples, and encourage the immigration and services of foreign engineers. The latter policy would involve so decided a departure from old-established ideas, and would be so marked an abandonment of that portion of national isolation which remains, that such an era in the history of this race seems indefinitely distant. There has been a precedent of a similar policy in the astronomical services of foreigners at the capital. But nothing else than the imminent peril of the Government, and the impending dissolution of the empire, appears likely to effect the admission of French or American engineers to the confidence of the Government. In that respect, Mehemet Ali and the Porte are a thousand years in advance of the Chinese.

During this week the military exercises continued in different parts of the suburbs, and in some open spaces within the city. Each day a printed list of the order and details of a military review was circulated among the people. The cavalry and mounted bowmen practised their exercises outside the eastern gate. It was generally rumoured that these trials were preparatory to conferring a brevet of military degrees and promotion.

Sept. 23*d*—The report was this day confirmed of the removal of Yih-kwan, the *che-heen* or district magistrate of Ningpo, to the district magistracy of

Chapoo. He was a rich man, and therefore might expect rapidly to ascend the ladder of preferment in the present impoverished state of the exchequer, the lucrative offices of Government being frequently conferred on the wealthiest purchaser. His successor was the che-heen of Chin-hai, named Lai, who came to Ningpo under a load of popular odium. Placards were issued from anonymous writers, warning the people against the extortions of one of his principal servants, and abounding with charges of corruption against the che-heen himself. In making out a recent list of the candidates for the degree of *sew-tsai* in his district, he was charged with having placed, for a bribe of 2000 dollars, one of the inferior candidates at the top of the list of probationary *sew-tsai,* before nine or ten others more deserving of the first place of honourable mention. The list was republished on these placards, containing the names of the various probationers regularly registered, with the exception of the first name, which, in consequence of the rumoured bribe, was omitted, and the candidate simply announced as "Mr. Two Thousand Dollars." These anonymous manifestos and ebullitions of popular indignation against corrupt or unpopular officers of the Government, form a powerful engine of public opinion, and are the only substitute for a free press. It was generally believed that the new che-heen would have some difficulty in maintaining his ground against these public manifestos of the irate "scholars and gentry," and would be compelled to leave the place. The matter was likely to come to the ears of the *che-foo,* his superior, in which event the che-heen would be called to account. The next step in the usual course

of venal corruption then follows. He partly confesses, but agrees to share the bribe with the che-foo. Here the affair terminates for the present; but if the taou-tai take up the matter, he too must be subsidized in a portion of the 2000 dollars. Thus, by the partition of the ill-gotten bribe, the che-heen retains his office, the people vent their indignation in vain, and a corrupt administration of the local government is almost hopelessly perpetuated.

Sept. 26th—The strongly-expressed opinions of my medical advisers on the personal hazard of my remaining during another hot season in China, led me reluctantly to make preparations for underletting the lease of my house, and taking my early departure from Ningpo, in order to visit the other consular cities during the winter. The arrangements for bringing my successor's commercial goods into his new dwelling were for a day or two the means of attracting several native merchants and shroffs to my house, among whom I had opportunities of distributing books. One of them was seen frequently perusing the books, and sometimes came to me to ask questions respecting them. In the early part of the morning I gave him a copy of the Epistle of St. James, translated into Chinese, which he was engaged for some time in reading. Two hours after, on my returning from a neighbouring street, I had to borrow from him a few coins to send to a beggar who lay in the last extremity of sickness at the entrance of a neighbouring temple. My Chinese friend seemed surprised at my conduct, and asked my reasons for taking any interest in the beggar, who was neither a relative nor a countryman of mine. I replied that the

Supreme Ruler of Heaven commanded us to do good to all men. He commended the action, and then went away. He paced up and down in an adjoining room, appearing absorbed in thought, and emitting thick clouds of tobacco-smoke from his nostrils. He then took up one of the books, and after reading it a few moments, returned to me with pleasure depicted on his countenance, as if he had made some discovery which satisfactorily explained the questions passing through his mind. "Teacher," said he, "I understand it! I understand it!" He then pointed to the second chapter and eighth verse of St. James's Epistle, *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.* He highly commended the morality contained in that portion of our holy Scriptures, but said that Confucius enjoined the same duty almost in the same terms. He affirmed that there was a passage of the same kind in the "Four Books."* In a subsequent part of our conversation he acknowledged

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* The original passage is an extract from a Commentary on one of the ancient classics. This Commentary is supposed to have been written a few centuries subsequent to the Christian era. The universal duty of benevolence is stated in a *negative* form, and consequently with a *diminished* force, to the following effect: "Whatsoever you are unwilling that others should do unto you, be unwilling to do unto them." Another extract states that "The whole system of Confucius's doctrine consists in fidelity and *lenity* alone." The sceptical atheism of Chinese literati, and their disbelief of a future state, are seen also in another statement. "Confucius said, Not being able to serve men, how can we serve spirits? Not being fully acquainted with the affairs of this life, how can we possibly know the things after death?"

that he had never prayed for forgiveness of sin; and that as we could obtain so little knowledge about the next world, the Confucians considered it unnecessary to trouble themselves about matters so uncertain.

Sept. 27th—On my going from the city, to sleep at a friend's house on the opposite side of the river, I had some apprehensions of not being allowed to pass through the city gate. It was rumoured that the Mandarins had ordered all the six gates to be closed at an early hour in the evening, and a seal to be affixed to each of them, in order to prevent any opening of the gates by bribing the soldiers of the watch. I found the North gate closed, but experienced no difficulty in having it opened. This I had often done before at the North, the Salt, and the East gates of the city; the gate-keeper usually calling the next morning for a gratuity of a hundred copper cash. On my approach to the gate this evening, the keeper at once pronounced my name and residence, the former gratuities having produced a remarkable effect on his powers of memory. I easily induced him to open the huge ponderous gate for myself and two Chinese. The cause of the early closing of the city gates was the serious outbreak of popular fury at Fung-kwa, about twenty miles distant, one of the districts in the department of Ningpo. The circumstances which gave rise to this tumult were said to be the following:—In the examinations for the literary degree of *sew-tsai*, in the last year, the che-heen of Fung-kwa was charged with gross and flagrant partiality, the result of bribery. The same functionary had also, about the same time, levied an unauthorized amount of taxes on the people in his district. During the past year, the

people of Fung-kwa heen had sent a petition, through the che-heen, to the imperial Government, requesting that a considerable sum might be remitted from their taxes. A favourable reply had been received from Peking, remitting 2000 taels, which the che-heen contrived to keep secret. He proceeded to levy the full amount of taxes, on the pretext that the petition had been unsuccessful, and placed the 2000 taels in his own pocket. This had been detected by the people, from whom a deputation of literary graduates was sent to Peking. Their petition was referred to the che-foo of Ningpo, who received an order to redress their grievances. The che-foo, who was suspected of being in league with the che-heen, and of being annoyed with the memorialists for their spirited interference, passed several slighting remarks, and affected to doubt the fact of their literary degree. He ordered the "Four Books" to be placed in the hands of some of them, that he might on the spot be satisfied of their scholarship. This insult the scholars could not brook. They refused to pass any such ordeal, saying that they came to have their wrongs redressed, and not to submit to a literary examination. The consequence was that they were rather roughly treated, and it was said that some of them were even bambooed on the spot by order of the che-foo. The time of retribution, however, drew nigh. On the first day of the literary examinations the assembled scholars rose against the authorities, and, being joined by the populace, put the che-heen to flight, and spread disorder and consternation over the whole district. Popular report affirmed that they were about to march on the city of Ningpo, and capture it by a *coup-de-main*. A

deputation of three Mandarins, who had been sent from Ningpo to negotiate with the infuriated people, were severely beaten, and their sedan-chairs broken to pieces. The only officer, to whom the scholars were willing to listen, was said to be the deposed taou-tai, Loo ta-laou-yay, which fact was another proof of the public integrity of the disgraced functionary. The tumult of Fung-kwa speedily grew into a regular rebellion, and troops were sent from different parts of the province to quell the disturbance. These were once or twice routed by the populace; and several of the military officers, as well as the che-heen himself, subsequently became the temporary patients of the two medical Missionaries in Ningpo, who prescribed for their wounds. The local authorities were in a panic; but at length, with the arrival of reinforcements, the prospects of the rebels became gloomy, and the matter was brought to an amicable adjustment, on the condition of the ringleader being given up for capital punishment. The real ringleader was secretly spared, and his place was said to be supplied by a poor Chinese, who, for the sum of 2000 dollars paid to his parents and family, consented to be the victim. The Chinese gazettes soon afterwards contained a list of military promotions, consequent on the bravery of the troops, as reported to the emperor through the false representations of the local authorities.

The chair-bearers, who were to be hired at almost every corner of the streets in Ningpo, appeared to belong to a class of hereditary bondsmen, excluded from every honourable calling, and made, from generation to generation, the marked objects of popular contempt. This race of beggar-population, commonly

called *do-be*, were said to have had their origin during the time of the Yuen dynasty: their numbers were also reinforced in the Ming dynasty. They were said to be the descendants of some criminals who, for their offences, were, with their families, for ever incapacitated for honourable employment. These criminals were some Mandarins, guilty of treacherous transactions with the Japanese. At the present time this oppressed class supplies all the chair-bearers of the neighbourhood. They are also employed as barbers and head-shavers, and may perform the work of coolies. A few of them are engaged in the lowest kind of trades, and secretly possess considerable sums of money. Their women are employed as nurses, and are never saluted by other Chinese women with the usual respectful address of "sister-in-law." The *do-be* class are not allowed to wear the usual cap or garments of respectable Chinese. A great number of them become play-actors. They are not very numerous, being estimated at between two or three thousand, and are only found in the province of Che-keang, dwelling principally in the departments of Ningpo, Shaou-hing and Tai-chew; where, after a lapse of four or five centuries since their primary offence, they still continue to suffer the penalty of hereditary degradation.

Sept. 28*th*—I attended a religious service held in the morning by the American Missionaries, at which there was an attendance of about sixty persons, consisting principally of Chinese servants, teachers, and pupils. It was a scene well calculated to impress the native mind, accustomed to the superstitions of idolatry, with the solemnity and sublimity of Christian worship addressed to the one true God. The next day, amid the

affectionate greetings of my friends, I paid a farewell to Ningpo, where I had hoped to spend many years of usefulness, but in which, from continued sickness—the effect of debilitated constitution rather than of local insalubrity—I was unable to maintain my ground. After I had been committed to the Divine blessing by one of the Missionary brethren whom I had last visited, and we had mingled our prayers together, that we might, each in the different spheres in which Providence might place us, ever realise the Divine presence, and be employed to God's glory, I embarked, at 10 P.M., on board a native boat, and at midnight weighed anchor.

The circumstances of my three months' residence at Ningpo, although a season of protracted weakness and sickness, will ever be remembered among the most pleasing recollections of my life. The Missionary brethren from America, of whose kind attention I shall ever retain an affectionate remembrance, were diligent in pursuing their work; and though as yet few in number, are likely to become, as a body, eminently useful. Only one British labourer had at this time entered on the Station of Ningpo—a female Missionary, who, with her own independent resources, was making a praiseworthy effort to impart the benefits of a Christian education to about twenty female children. The prejudices and suspicions of the parents, which were at first roused by the slightest incident, even causing the removal of every child at the mere arrival of a steamer in the river, had been gradually allayed by her judicious and kind management, and their confidence was daily increasing. A little babe, rescued from slow starvation,

had just been received as an inmate, on the day of my last visit at the School. Boys could be obtained from their parents, without difficulty, for a term of years, to be educated by the Missionaries; and the system had been already partially acted on by them. But it is only to unmarried female Missionaries—and even to such with some degree of hesitation—that the Chinese are willing to entrust the care of their female children. Miss Aldersey, therefore, deserves the sympathy and prayers of all who are interested in the success of her bold experiment. Her labours have been conducted, both here and previously in Java, with a degree of perseverance and courage, which deserves to find a place among those instances of female fortitude, with which the history of Christian Missions abounds.

Our Chinese boat lay at anchor off Chin-hai during the night. The next morning, also, we were detained by foul winds for some time off the mouth of the river. About mid-day, with the change of tide, we proceeded towards Chusan, where we arrived, about an hour after sunset, on September 30th.

During the first few days of my stay at Chusan, I resided in the house of a friend on the beach, from which I afterwards removed to the house of an American Missionary, situated near the north gate within the city of Tinghai.

On Oct. 3d, the French ambassador, M. Lagréné, with his family and suite, landed at Chusan, amid a salute of artillery from the British, and a guard of honour. The visit of his Excellency gave a temporary excitement to the place. Among the suite was the son of the late Duke of Tarentum, Marshal M'Donald, who, in the freedom of friendly hospitality, mingled with

some of the veterans, who had been opposed to his martial sire. In addition to some priests in private garb, there was one who appeared with his Excellency on various public occasions, and was said to be the superior of the order of St. Lazarus, whose emissaries are numerous in China.

During my stay in Chusan I had an opportunity of officiating on the Sundays at an afternoon service for the troops. A Budhist temple, formerly devoted to the service of idols, and even now bearing marks of the late war in portions of the walls battered by the cannon-balls of the British, was the scene of our religious service. The whole European battalion were assembled, and the Protestant part of them marched to the building, which was ordinarily used as a canteen for the troops. On the first occasion about 500 persons were assembled, to whom I preached a sermon on the blessedness of a Christian death. The subject was suggested by the funeral procession of a young naval officer, whom I had buried during the past week, and whose remains were attended to the grave by a body of military and part of a man-of-war's crew, the soldiers firing, according to custom, at the conclusion of the service.

A period of five years had elapsed since the first occupation of the island by the British. During the whole of this time the military residents had been left destitute of the advantages of a resident chaplain. It was indeed affecting to behold that assemblage, the sad relics of war, climate, and disease; and to reflect on the numbers who had sunk into the grave without the comforts of religion even in their dying hour, or the ministerial offices of burial. The deep attention depicted in every countenance in

that martial assembly seemed to tell a tale, which might well appeal to the sympathy of statesmen, and suggest thoughts of self-reproach for past neglect. The French ambassador, in my hearing, drew an invidious contrast between the neglect of the British Government in leaving so large a body of soldiers for so long a time destitute of spiritual instruction, and the conduct of his own Government, who, in addition to other priests on board the frigate, had supplied him with a private Chaplain among his suite.

About twelve pious soldiers used also to visit me on another evening of the week, within the city, where I held another religious service.

I remained in Chusan for a fortnight, waiting for a passage to Shanghai, having determined on paying a second visit to my friend M'Clatchie, previously to my departure to the consular ports of Foo-chow and Amoy. During this time I made frequent excursions into the surrounding country, and mingled in continual intercourse with the people of Tinghai, in company with the Missionary friend, whose house afforded me the comforts of a temporary home.

CHAPTER XVIII.

GENERAL DESCRIPTION OF CHUSAN.

TOPOGRAPHY — CHARACTER OF POPULATION — NATURAL PRODUCTIONS — EVENTS OF FIRST CAPTURE BY BRITISH — EXCESSES OF TROOPS — NATIVE PILLAGERS — MENACING EDICTS OF CHINESE GOVERNMENT — CHINESE KIDNAPPERS — SUFFERINGS OF BRITISH SOLDIERS — ARMISTICE AND CESSION OF CHUSAN — INSINCERITY OF CHINESE GOVERNMENT — RE-CAPTURE OF CHUSAN — RAPID SUCCESSES OF BRITISH EXPEDITION ALONG THE COAST — TREATY OF NANKING AND RETENTION OF CHUSAN — MINGLED INFLUENCE OF BRITISH OCCUPATION — BRITISH ADMINISTRATION OF POLICE — FOREIGN TRADE — MISSIONARY PROSPECTS — POPULAR FEELING ON REVERTING TO THEIR OWN NATIVE GOVERNMENT.

CHUSAN is the largest island of an archipelago of that name, which lies off the central part of the extensive line of Chinese coast. This cluster of islands forms a district in the department of Ningpo, named Tinghai-heen, after the capital of Chusan, which city is situated in latitude 30° 0′ 20″ north, and in longitude 122° 5′ 18″ east. The island stretches, in an irregular form, about twenty-five miles in length from north-west to south-east, its average breadth being about ten miles. There are eighteen principal villages in the island, together with a number of lesser hamlets, where the cultivators of some larger farm are collected together within a wall surrounding their

little dwellings. Lofty hills, rising to the height of from 1000 to 2000 feet, intersect the country in all directions, and enclose a number of fertile valleys, in which crops of bean, maize, rice, and the sweet potato, sheltered by the surrounding eminences from the cold blast, wave in rich luxuriance, to delight the eye and reward the toil of the husbandman. Every valley has its little stream or rivulet, pursuing its course down the verdant slopes, and finding a tortuous channel to the sea. Those valleys, which open on the beach, are guarded from the impetuous waters of the spring-tides by broad and firmly-constructed barriers of earth, piled along the shore, and possessing outlets, which, at certain seasons, are opened to drain the neighbouring rice-fields of their superabundant water. There are few parts of the island which are not compelled to yield some kind of produce for the supply of human necessities. The only spots, which escape the plough or the spade, are the thousands of little tombs, which conceal the departed dead, and whose lofty piles of grassy herbage, surmounting the top, denote the numerous contributions of sacred earth which their relatives annually make. The extraordinary number of tombs, which cover the hills bordering on the north-west of the city, prove its great antiquity and numerous population. Scarcely a spot is to be seen, which is not occupied with stone monuments, inscribed with the names and dates of the deceased. The city itself is of an irregular pentagonal form, about two-thirds of a mile in length from north to south, and a little less in average breadth from east to west. It is surrounded by a wall about eighteen feet in height, and

fifteen in breadth, which is nearly three miles in circuit, and through which four gates open into the surrounding country, respectively named from the four cardinal points. The parts of the wall, which cross the Cameronian hill, so as to enclose portions of it within the city, are in a state of semi-dilapidation, the ramparts having been thrown down by the British troops after their escalade and capture of the defences. From this eminence a fine view is obtained of the city, and of the harbour at the distance of a mile, with the adjoining country and the neighbouring islets. Several open spaces, formerly occupied by the public offices and houses of Mandarins, remain as monuments of the destructive ravages of British assailants. A fine pagoda rises above the general level of the buildings in the western part of the city. In several of the groves, which line the neighbouring hill-sides, are little temples, under the superintendence of one or two priests, who are generally sent from the island of Pootoo, the grand metropolis of Budhism in this part of China. About a mile to the north of the city there is a very pretty grotto and flower-garden, on a small scale, skilfully contrived so as to represent the usual beauties of rural scenery in a small space. Two bridges over a stream of water, and two flights of stone steps, lead the visitor, by a circuitous route, to the other end of the grotto, combining a variety of scenes, the arrangement of which is creditable to the ingenuity of the native artist, and has been generally attractive to foreigners.

The paths over the hills and across the fields are generally very narrow, in many parts scarcely admitting one person to walk, except with extreme care.

Some of the valleys are very picturesque, and have received an English name from some circumstance happening to individual foreigners on the first capture of the island. Among these, the long valley, commonly called Anstruther's Valley, deserves mention, so termed from the fact of a British officer of that name being kidnapped by the Chinese in that part, and taken prisoner to the Mandarins on the continent. The whole population of the island has been variously estimated; but the most probable estimate reckons it to amount to 120,000, one-fourth of the number being contained within the city of Tinghai.

The character of the population resembles that of the people on the neighbouring mainland. They are free from that turbulent hostility to foreigners, which prevails among their countrymen in the province of Canton. The former inhabitants of Chusan, according to tradition, manifested great opposition to the reigning dynasty on the first subjugation of China by the Manchoo Tartars. They are said to have resisted all efforts to bring them to submission, and to have persisted in refusing to adopt the badge of servitude, imposed by the conquering race—the modern fashion of shaving the head and wearing a queue. This brought on them the vengeance of the victorious bands of Manchoos, who subdued the island, and exterminated the whole race of the original inhabitants, whose place was supplied by an emigration from Ningpo of the ancestors of the present population. The mass of the people consists of agriculturists and fishermen, the traders forming but a small proportion of the whole, except within the city. Under the Chinese regime, which prevailed previously to the

occupation of the island by the British, the produce of the soil was divided into ten parts, of which one was paid to the Government, four to the proprietor of the land, and the remaining five were the property of the cultivator. There are some rich landowners, but few of them have resided on the island since the war. The fertility of the soil is such, that from the same ground two crops of rice, besides vegetables, are raised with little labour, and that little is required only at one season of the year. Their ploughs are worked by a single buffalo; and, after the grain is sown, the principal labour is that of irrigation. This is generally performed by means of a circular machine, worked by a buffalo; the water being raised, by a series of pieces of wood attached to a strap, into a higher level from the stream or dyke below. The harvests usually take place between the months of August and November. Rice is raised in quantities more than sufficient to support the whole population. From the surplus a kind of spirit is distilled, called samshoo, which forms the principal article of export. Vegetable tallow, tea, sweet potatoes, and cotton, are also produced for home-consumption. The manufacture of salt, bricks, and various articles of domestic use, furnish employment to a portion of the population. The people have the character of being industrious and easily governed. Highway robbery, though not unknown, is of extremely rare occurrence. House-breaking is more common, and petty thefts are of daily occurrence. The population of the neighbouring islands is scanty, some of them having only one or two families, while others are entirely destitute of inhabitants. It is composed of the same classes of

people as the inhabitants of Chusan, consisting of agriculturists, fishermen, and salt-makers. Pirates and freebooters, chiefly from the more southern province of Fokeen, frequent the neighbouring passages, but have never been known to attack Europeans. The native craft are sometimes collected together in Chusan harbour, so as to form a mutual convoy against these depredators on their voyage southward. In July of the present year, out of 180 junks, which left the harbour together, 160 were compelled to return within four hours afterwards, with the loss of a few sailors, who were wounded by the spears of the pirates. Some cases of piracy have taken place close to the harbour; but there are no grounds for suspecting the people of Chusan to be implicated in these deeds of crime.

There are passage-boats constantly plying between Chusan and Ningpo, by which natives are brought the whole distance for the small sum of 200 copper cash, equal to about eightpence. There is a considerable intercourse between the two places, the more respectable merchants residing at the city of Ningpo. They generally transact their business at Chusan by means of brokers and agents, and visit the island only on extraordinary occasions. Although Chusan possesses the elements of internal prosperity, in the natural productions and independent resources which a bountiful Providence has afforded it, there are few cases of wealth, the people generally exhibiting the marks of poverty and slender means of livelihood. The cases of extreme want are, however, rare; and every man in health can earn, by the sweat of his brow, sufficient to supply the ordinary demands of nature. There

are only a few of those public institutions, which are met with in richer and larger cities, for the relief of the destitute. The poor are left to die in the streets, or at the entrance of temples. The owners of houses are careful to remove indigent inmates on the first approach of fatal disease, to prevent their contamination by death, and to avoid the expenses of interment, which legally devolve on the proprietor of the dwelling in which a pauper dies. The people are friendly and well-disposed to strangers; and a visit to the most distant parts of the island can be made at any time, and without any risk of meeting with personal violence or insulting expressions. The simple elements of society appear to be held together principally by the bonds of patriarchal law, unwritten indeed, but deeply rooted in the feelings of the people. The social condition of the people of Chusan stands forth in happy contrast with the heterogeneous elements of which the Chinese population of Hong Kong is composed, and with the nocturnal depredations on property, and violence on person, which have long prevailed there. On the testimony of those officers of the British Government, who have had the best opportunities of ascertaining the truth, Chusan possesses an industrious, orderly, and respectable class of inhabitants, and enjoys a general exemption from those social disadvantages, which have converted the British possession, off the southern coast, into a receptacle for the most abandoned desperadoes of the adjoining continent.

Such is the general character of an island, which is intimately associated with the most prominent events of the late war with China. In the beginning of July

1840, the British expedition arrived before the town of Tinghai, the authorities of which were summoned to surrender. There was something tragical in the occurrences of that time, when, in pursuance of a policy of warfare more bold than just, the scene of conflict was transferred from the South of China to the Central Provinces, the inhabitants of which scarcely knew the name of Britain until they beheld her victorious armaments advancing before their defenceless homes. A show of resistance, more ludicrous than terrible, was offered; and on July the 5th the British forces landed, and, carrying every thing before them, on the next day entered the city without a check. The old Chinese admiral, who, in a previous parley with the British commanders, had affected a listless composure, and laughed heartily as he descended the foreign ship of war, calmly encountered his unhappy destiny. He had to choose between two alternatives. On the one hand, was present safety to be gained by timely surrender, but to be followed by the speedy vengeance of the Emperor for cowardice. On the other hand, there remained for him the alternative of meeting death with a dignified courage, while resisting the enemies of his country. He preferred the path of heroism, and fell seriously wounded. His flag-captain was slain; and the *che-heen*, the principal Civil Magistrate, in the hour of flight, resorted to suicide as the termination of his disasters. The British troops were undisputed masters of the city, which for a time became a confused scene of plunder and pillage. It was in vain that officers were stationed in the different streets to restrain the Indian and European soldiery in the hour of excitement. Every house was sacked,

the intoxicating samshoo was eagerly sought and drunk, and, but for the general destruction of the jars which contained this ardent spirit, further excesses of the most deplorable kind might have followed. Meanwhile the more respectable citizens had been fleeing through the northern, eastern, and western gates to the distant parts of the island, whence they quickly transported themselves to the continent beyond the reach of their British invaders. Proclamations were issued from the British Commander-in-chief, offering security of person and of property to those who were willing to remain. But the stillness of desolation reigned everywhere; and, as the troops advanced, only a few poor creatures, who were unable to escape, made their appearance. They were seen coming forth from their houses, imploring the barbarians to spare their lives, and seeking to disarm their dreaded cruelty by offering them tea. The lowest classes of Chinese, who, amid the general flight of the inhabitants, remained in the island, soon gathered boldness, and proceeded to pillage the houses that had been abandoned by their wealthier owners, and to carry the booty from the city. This led to prohibitory measures, and the gates of the city were guarded, to prevent the removal of any property. The walls were also watched, to defeat the many plans of deception that were devised to smuggle away the plunder. Sometimes a coffin was borne through the gates with a train of loudly-bewailing mourners, who were allowed to pass. The funerals soon became so frequent, that at last a coffin was opened, and instead of the corpse, a quantity of silk was discovered within. Some of these plunderers were shot dead on attempting to force their way past the sentries. The shop-

keepers who remained soon resumed their customary vocations, and their commodities met with a rapid sale. Provisions were everywhere in request by the English, which the native traders were eager to supply as a source of profit. Matters proceeded for some time in this smooth and easy course, when at length the Chinese rulers issued their threatening edicts against those individuals who supplied the barbarians with provisions. A Chinese purveyor was seized by kidnappers, and being taken to Chinhai, was severely punished for his offence. Rewards were afterwards offered for the capture of Englishmen, and a few cases of kidnapping and mutilation followed. Three Chinese were apprehended and sentenced to be hanged for an attempt of this kind. During the previous night, one of them, whilst endeavouring to escape, was shot by the sentry on duty. The two others were led forth to be suspended from the same branch of a tree, and after repeated bowings to a crowd of spectators, Chinese and British, were thrown off by one of their own countrymen and fellow-prisoners, on whom the task was imposed.

The intrigues of the Mandarins, and the terrors of the people, soon produced a scarcity of provisions, which may be considered as the primary cause of the subsequent ravages of disease among the troops. The dire menaces of the Mandarins against those who furnished supplies to the British, produced such a panic in the minds of the Chinese inhabitants, that Tinghai became, in a short time, deserted by the people, and the necessaries of life were with difficulty obtained. The people also, in the villages around, became so emboldened by the forbearance of the British, that

every straggler from the foraging parties was seized, and the most trifling articles of food had to be guarded and convoyed by an armed force. Meanwhile the troops, encamped on a marshy swamp, amid the intense heat of summer, were suffering from the combined effects of sickness and bad provisions. Fever and dysentery spread fearful havoc among them. The removal from tents into comfortable quarters in the city proved but a slight alleviation of the evil. The severity of their sufferings, added to the frequent attacks of the peasantry, might naturally have been expected to try the patience of the military. There is, however, every reason for believing that the general forbearance of the troops was in the highest degree creditable under these circumstances of provocation. Notwithstanding these adverse circumstances, some desultory attempts were made to organize a native police throughout the island, and to form a system of internal government.

At this juncture the tidings arrived of pacific overtures, and the conclusion of a truce with the Chinese Government. After a series of diplomatic negotiations, during which Chinese duplicity had full scope for its exercise, a treaty was concluded between the representatives of the Chinese and British Governments. The prisoners on either side were to be liberated; the island was to be evacuated; and, in accordance with these stipulations, on Feb. 23d, 1841, Chusan was restored to the Chinese. The British expedition was soon on its way to the southward; and thus an ill-timed dependence on the promises and fair speeches of E-le-poo averted for a time the impending blow, and served to defer the day of plenary retribution.

The result showed that neither party was satisfied with the terms of the peace; and E-le-poo had soon to bear the weight of imperial displeasure, in distant exile from the flowery land. Subsequent events proved the insincerity of the Chinese, and the note of warlike preparation was again sounded. The arrival of the new plenipotentiary, Sir H. Pottinger, brought energy and firmness into the scene of operation; and soon an expedition was a second time on its way from Hong Kong. Amoy speedily fell before the assembled forces, naval and military. Ningpo was situated next in the contemplated order of advance towards the imperial capital. Chusan lay in the route, and again became an object of attack. During the interval since its evacuation, its defences had been strengthened, and a long line of mud-fortifications had been thrown up along the beach. The resistance, though more determined on the part of the Chinese than on the former assault, was equally ineffectual. On the west of the harbour a strong body of troops landed, and pursued the routed bodies of Chinese over the hills toward the city. On the east the cannonade of the British soon silenced every Chinese gun, and emptied the Pagoda Hill fort of its defenders. The bravery of many individuals was conspicuous; but the British bore every thing before them, and a second time Tinghai fell into the hands of a foreign invader. A body of the troops was detached to scour the island in all directions; and before the expedition left, Chusan was placed under military government, and garrisoned by a body of 400 men. Thus, after a lapse of less than eight months, on Oct. the 1st, 1841, the island again became subject to British law. The

inhabitants were made acquainted with the fact of its probable retention for many years under British power, till the whole of the demands of Britain should be not only acceded to, but also carried into effect. Proclamations were issued, promising protection to the peaceable, and denouncing punishment against the disorderly. The people were induced to resume their customary trades, by the assurances of a just and fostering Government. From that time to the present, affairs have gradually assumed a peaceful aspect, and the population have become reconciled to, and even contented with, their foreign rulers. The subsequent events of the war ceased to affect their condition. The capture of Chinhai at the distance of thirty miles on the mainland, the occupation of Ningpo, the reduction of Chapoo, were a rapid succession of defeats, thoroughly humbling to the arrogance of the native rulers. The fall of Shanghai, the dreadful storming of Chinkeang, and, lastly, the approach of the expedition under the very walls of Nanking, with a numerous fleet of ships of war, which, by the skill of the surveying departments of the force, had overcome all the formidable difficulties of navigating the Yang-tze-keang, the key to the whole empire, proved to a demonstration the power and superiority of those foreigners, whom they had hitherto affected to despise. On August 29, 1842, the treaty of Nanking was signed, and the retention of Chusan formed a part of the stipulations, until the payment of the last instalment of the indemnity, which was to take place in the early part of 1846. The dreadful ravages of disease, by which so many of our troops were brought to the grave on the first occupation of the island

in 1840, were soon proved to be the result, not of local insalubrity, but of unparalleled privations. For four years, since its second capture, Chusan has been found a healthy and agreeable residence; and many are now able to acknowledge, with gratitude to the Almighty, the invigorating influence of its climate, after a change from the insalubrity of Hong Kong.

The influence, for good or for evil, which British occupation exerts, involves a responsibility of the most serious kind. The consideration of this subject will naturally awaken anxious reflections in the minds of those Christian patriots, who view even the greatness and glory of their native land, and the wide extension of the British empire, as events important indeed, but secondary to the interests of the Redeemer's kingdom, and the proclamation of that message of mercy, which everywhere breathes the spirit of its Heavenly Author, *Peace on earth and good-will towards men.* The probable effects of British tenure of this important island on the social and moral state of the population, and indirectly on the destinies of the Chinese empire, might have furnished an interesting subject for conjecture. The extent, however, to which such hopes have been realised, is a matter more easy for investigation. It would have argued no very sanguine temperament, to have hailed the temporary annexation of Chusan to the empire of Britain as a rare and precious opportunity for an exhibition of the arts and civilization of the west—of the mild but incorruptible majesty of British law—of the sublime morality and benevolence of the Christian character—and of the fostering influence diffused by British government on the commerce, the liberties, and the happiness of the governed. A

more intimate knowledge, however, of human affairs, and of the general tendency of British colonization, would perhaps have moderated excessive expectations of this kind. The actual condition of the people, and the feelings cherished by them towards the foreigners, may afford an insight into the real effects of British connexion. The absence of all taxation, the large amount of gain acquired by the tradesmen, and the well-known and acknowledged fact of the impartial administration of justice equally to rich and poor, have undoubtedly attached considerable numbers of the people to the British. But the dark side of the picture must be viewed before we hastily gather the self-complacent inference, that we have here reared a permanent monument of our superiority to the old Chinese regime in their eyes. Frequent deeds of violence on the part of the soldiery, numerous scenes of intoxication from the maddening draughts of samshoo, a general disregard of the feelings of the Chinese, and continual outbreaks of a proud overbearing spirit on the vanquished race, required something more of an opposite character, to counteract their natural effect on the native mind, than the mere spectacle of the power, the arts, and the wealth of the new-comers. Accordingly, we find that the popularity of the British is limited to those, on whom self-interest and lucre have operated as a bribe. The lower classes exhibit no decided indications of hostility. The better classes, however, who had rank and consequence to lose, are naturally dissatisfied with the present state of things. Sighing in secret for the period when they will be able to resume their former position in society, they maintain a cautious reserve of their opinions on all

subjects of comparison between the two Governments. Before the American residents they are less reserved, and speak in terms of exultation of the approaching evacuation of Chusan, and the restoration of Chinese rule. The boatmen, coolies, and servants regard the departure of the British as a cessation of their high wages. The shopkeepers also, who have gained money from the foreign residents, are naturally sincere in their regret at the departure of the British troops. As the Mandarins will probably practise extortions on those who have acquired wealth from the British, it is expected that many of this class will, on the cession of Chusan, migrate for a season to the cities on the continent, and thus contrive to escape their rapacious avarice.

The administration of police under the British has been generally marked by a spirit of moderation and mildness; though some of the British police-officers, ignorant of the distinctions of Chinese rank, have generally treated the gentry and mob equally alike. On the occasion of a trivial matter of complaint, a literary Chinese was tied by the queue to a fellow-prisoner, and dragged unceremoniously, through the gazing throngs of his countrymen, to the residence of the British magistrate, who promptly dismissed the case. Their liability to such acts of degradation have combined, with fear of the British, in banishing the wealthiest native gentry from the island. The native police, employed by the British magistrate, are suspected of being also in the secret employ of the Chinese Government as spies on the proceedings of foreigners. They are taken from the worst classes of

the Chinese population, but do their work well, and have been found faithful to their present employers. Many of them have themselves been thieves; and their acquaintance with the haunts and plans of their former companions in theft has afforded advantages in the apprehension of offenders. Sometimes they affect to be afraid of the vengeance of the thieves on the departure of the British. The petty acts of trickery, current in Chinese courts of law, have been sometimes resorted to in the most unblushing manner by criminals. It was, at first, no uncommon occurrence for the accused to attempt in open court to bribe the police, the interpreter, or the magistrate, the people having been accustomed to a system, in which money usually carried the day. One wealthy native merchant, who was apprehended with some stolen articles on his person, pleaded that he was not the thief, and offered to bring the actual thief, who subsequently came and confessed the deed. The latter was sentenced, amongst other punishments of a severer kind, to lose his queue. This degradation was so unexpected that he earnestly begged for exemption from this part of the sentence, and brought witnesses to prove that the merchant, who had now made good his escape, had bribed him by the sum of a hundred dollars to plead guilty of the crime, and to be his substitute in suffering the punishment. This vicarious punishment in consideration of pecuniary remuneration is frequently connived at and tolerated by the Chinese rulers; but it could not be recognised by a British magistrate, and the poor dupe had to suffer the full penalty for his avarice and deceit.

The foreign trade of Chusan has been almost a

nullity, being confined to a few ships touching on their way to the other ports. The only vessels in the harbour are an occasional ship of war, and three or four opium-ships, stationed there as receiving vessels. These afford the principal attractions to the Chinese merchants, to the exclusion of more regular commerce. The fumes of opium, which at all times are wafted on the breeze and infect the whole atmosphere around, together with the numerous native smuggling craft which beset the sides of the opium-vessels, are some indication of the extent of this branch of traffic. Native smuggling vessels from Taichew, Chinhai, Ningpo, and Chapoo, constantly convey back the drug by stealth to the mainland, and reap a rich amount of gain from their boldness. The monthly sale of opium in the harbour of Chusan averages from 225 to 230 chests. The Chinese officers at Ningpo are said to connive at the introduction of the article on payment of 5 per cent. *ad valorem* duty; *i.e.* from 25 to 50 dollars per chest. This is a fact of open notoriety among the Chinese at Ningpo and Chusan. The whole sum is supposed to be swallowed up among the venal agents of the customs. The only general trade with foreigners has consisted of a few cargoes of camphor and alum. Nothing, however, of any extent or importance has been transacted, in the absence of the former capital and wealth of the island.

The presence of foreigners will probably stamp a permanent character on the tastes and wants of the people of Chusan. Trifling articles of European manufacture have found their way into Chusan, and given a new impulse to native skill. And thus the people will be at least half a century in advance of their country-

men. Old prejudices have been sapped and undermined; so that amid all the faults and abuses of our trust, the permanent benefits conferred by our temporary jurisdiction will, on the whole, counterbalance the moral evils. The spectacle of a Government superior to bribes and extortions has been exhibited to their view. That moral power, which British truth and integrity have acquired in India, more than all our force of arms could alone effect, has here been established in the native mind. It may have driven from Chusan the rich and wealthy, who, disgusted with our ignorance of Chinese customs, were offended with the impartiality of our administration of law. But when time shall have blunted the sense of private wrongs, it is to be hoped that a rule, so just and incorruptible in its character, in contrast with the corruption of their own officers, will live in the recollection, and exercise a salutary influence upon the minds of all classes of the inhabitants.

At the present time a good understanding and a friendly spirit of co-operation exists between the British authorities at Chusan and the Chinese Mandarins at Ningpo, as far as it has been required in the mutual surrender of criminals and fugitives. Complicated cases of law are generally handed over to the cheheen of Ningpo; and in consideration of the speedy resumption of Chusan by the Chinese, most matters of legal dispute are referred to them for permanent adjustment. By many persons it is believed that the Chinese Government either have succeeded, during the last four years, in secretly levying the land-tax in Chusan, or intend, on their resumption of the island, to levy the whole arrears of taxation. The British

authorities have, however, done all in their power to throw the shield of their protecting influence around the defenceless inhabitants. Proclamations have been issued, bearing the signature of his Excellency the Governor of Hong Kong, promising full indemnity and protection in all cases of wrong inflicted hereafter on those connected with the British. Every thing has been done, both by conciliation of the native authorities and by protective measures on behalf of the people, to facilitate the transition of power.

One Protestant Missionary only, from the American General Assembly's Board of Missions, is now stationed at Chusan, residing within the city, where he intends to maintain his position, till summoned by the Chinese to quit the island. The experiment which he is thus about to make of the liberality and forbearance of the Chinese, will be awaited with much interest and anxiety. The expulsion of the East-India Company's commercial agents more than a century ago, after a year or two of supposed toleration in Chusan, is a precedent which leads us to cherish only a faint hope of any prolonged residence of foreigners being permitted after the resumption of Chusan by the Chinese.* As a sphere of Missionary exertion it resembles the general character of Ningpo. The dialect is the same, the character of the people is similar, the salubrity is greater, and, under a European rule, the prospects of permanency for educa-

* Recent letters from China bring the intelligence that both the Protestant Missionary and the Romish Padre have been compelled to leave Chusan.

tional institutions would have been highly favourable. A beautiful island, with a fine climate and a peaceable, well-disposed population, under the paternal influence of just government, would have been a promising and inviting field for Missionary exertion. We leave the lovely island of Chusan with regret; but with adoring submission to that unseen hand of Providence, which directs every event to the purposes of the divine glory and the welfare of mankind.

The absence of any marked feelings of regret on the part of the inhabitants generally at their return to Chinese rule, and the positive joy at the prospect cherished by large numbers, are facts of interest at the present juncture, and give birth to many reflections on the real nature of their own Government. Although relieved from all taxation, and possessing opportunities of gain without fear of extortion under the British, they prefer their own Mandarins with all their faults. The reason is plain, and extorts an encomium on their internal organization, which has been reluctantly and tardily accorded to them. The Government of China is probably the best pure despotism that ever existed. There is an influence of public opinion, a strong national feeling, which will survive the downfall of the Manchoo, as of former dynasties. The petitions of the people of Ningpo and Amoy after the late war, on behalf of their deposed Mandarins, the prevalent desire of the people of Chusan to revert to their native rule, and the cohesion of the nation for so long a period, prove that, amid many anomalies and imperfections, their system of government contains much that is essentially good; and that the people are ordinarily better ruled than

we should have thought possible in a nation destitute of a free representative Government, and unenlightened by the spirit of Christianity. Under a different state of things, the people of Chusan would have hailed the continuance of British rule as a deliverance from the oppressive yoke of native rulers.

CHAPTER XIX.

SECOND VISIT TO SHANGHAI.

VOYAGE TO SHANGHAI—COMPARATIVE VIEW OF THE TWO MISSIONARY STATIONS OF SHANGHAI AND NINGPO—A NEW SECT OF MORALISTS IN THE INTERIOR OF CHINA—AN ORIGINAL WORK ON GEOGRAPHY, BY COMMISSIONER LIN — CHINESE SCHOOLMASTER AND SCHOLARS — A CHINESE GRADUATE'S REVERENCE OF THE WRITTEN CHARACTER—A CONVICT SUFFERING BY DEPUTY—MILITARY REVIEWS—OFFENSIVE EPITHETS TO FOREIGNERS—PROCESSION OF THE TAOU-TAI—RECENT SUPPLEMENT TO THE EDICT OF TOLERATION—VOYAGE TO CHUSAN.

On the evening of October 11th I embarked on board a schooner, bound for Shanghai, and weighed anchor on the following morning. The breeze, which was at first moderate, began to freshen from the south, and we soon passed through the islands to the westward of Chusan. In a few hours we doubled the southern headland of the island of Kin-tang, and sailed along within sight of the city of Chinhai. From this point our course lay northward to the Yang-tze-keang. The violence of the tides, as we crossed the bay of Chapoo, was such as to render it necessary to make allowance for the current by keeping the head of the vessel a few points from the true course. By midnight we were off Gutzlaff's island, and at day-break we entered the river. There being no land in sight, the

position of the vessel could only be ascertained by soundings, which gave, for some time, only three fathoms, and afterwards five fathoms. The bank of the river soon appeared on our left, and the low flat island of Tsung-ming lay at a distance on our right. With the wind and tide in our favour, we rapidly sailed up the narrow channel, and by ten A.M. came to anchor at Woosung.

Here I hired a native boat to convey me to Shanghai; but the strength of the breeze, which was contrary, together with the dashing of the water over our little craft, soon convinced me of the impracticability of our reaching the city during the day. I determined, therefore, on disembarking at the village of Woosung. Here I procured a chair, in which I proceeded across the country to Shanghai, leaving my boy to bring up my luggage and bed in the boat by the next morning. As usual, the bargain had to be struck, which caused half an hour's earnest debating with the peasants, before we could succeed in moderating their exorbitant demands for bearing me. Before leaving the boat at Woosung, I had selected a few books to distribute at the different hamlets on my way to the city. Some of the loungers on the beach at Woosung caught sight of them, and followed me with their importunate requests. I gave away about twenty copies amongst them; but their eagerness overcame their sense of propriety, and I had reason to remember the long nails on their fingers, which had been brought rather roughly in contact with my hand. They afterwards surrounded my chair, and could with difficulty only be restrained from helping themselves, as I buttoned up my coat closely to the collar. I

passed over the same line of country as on a former occasion, and arrived at Shanghai by sunset, thoroughly drenched with the rain, which had descended in torrents. Here I was soon comfortably lodged in the house of my brother M'Clatchie.

A residence of three months in the city of Ningpo, and also for nearly one month in the island of Chusan, since the period of my former visit to Shanghai, enabled me to form, on the spot, a comparative estimate of the peculiar advantages and facilities for the work of Christian Missions, which they respectively afford. It may not, perhaps, be deemed inopportune to subjoin in this place, a statement of some of the principles and reasons, which have influenced the Church Missionary Society to select Shanghai and Ningpo as their first Missionary Stations in China.

Viewing, in all its comprehensive bearings, the probable influence of a Mission in China on the prospects of Christianity in the East—endeavouring to estimate, at their just value, the existing indications of a progressive movement in the native mind—examining, in the mirror of God's word, the present leadings of Providence and tokens for good—and, above all, assured of the final overthrow of falsehood, and the victory of Christian truth—the Church Missionary Society have felt that Missionary efforts for the conversion of the Chinese ought to be taken in hand, in a spirit of faith in some degree commensurate with the glorious object in view, and on a magnitude of scale worthy the Church to which they belong.

To concentrate and consolidate our Missionary work on some definite field, which can be strongly occupied, is obviously a preferable course to that of scattering

our divided and weakened forces over an extended line of coast, among a diversity of dialects and native character. To avoid one error, however, it is not necessary to run into the opposite extreme of narrowing our sphere of exertion, so as to limit all our attention to one spot.

If we wish to select one of the newly-opened ports of China, and make it the solitary advanced picquet in invading these vast regions of error, the mind is perplexed in the choice between Shanghai and Ningpo. The former promises to become the grand commercial emporium of the north; and, as a nucleus of foreign intercourse, and, in a mercantile point of view, already inferior to Canton alone, it offers the advantages of a frequent communication with Europe, by vessels sailing direct to Shanghai, without touching at Hong Kong.

The latter, as a quiet Missionary Station, exempt from the usual deteriorating influence of a foreign mercantile community, presents facilities of a different kind. Ningpo approves itself to most persons as the more desirable station, considered solely in reference to Missionary work; but seems to be too retired a spot to be the solitary seat of a Mission. Time, experience, and the course of events, will alone show the real superiority of each, separately considered. But if *both* are occupied, and each place is thus made to blend its peculiar advantages, they present one of the most magnificent fields of Missionary enterprise, that the Christian Church could desire.

On the one hand,

1. *Shanghai* is the port of Soo-chow, from which it is distant about fifty miles—the metropolis of classic literature, of taste, and of fashion—the Oxford of China—a

centre of influence, whence the rays of native philosophy are dispersed over the millions of educated Chinese.

2. Looking beyond the events of the present time, and contemplating the possible extension of foreign intercourse with the interior, we regard Shanghai also as the key to Nanking, the old capital of the empire, and distant only about 200 miles.

3. Again, it commands the entrance of the Yang-tze-keang, forming, by its junction with the Grand Canal, the vast central artery of wealth and commerce, which supplies life and warmth to the most distant extremities of the empire.

4. Occupying a central position, midway on a line of coast running nearly 2000 miles from north to south, of all the free ports it approaches nearest to the present capital, Peking. It lies within fifty miles of the 32d degree of north latitude, beyond which British vessels are prohibited, by treaty, from sailing within a distance of 150 miles from the coast.

5. If the presence of foreign influence be deemed a valuable adjunct to its other advantages, Shanghai (as before intimated) already possesses an extent of commerce exceeding the united amount of all the other free ports, exclusive of Canton; and, as such, must become an important rendezvous for native merchants from the interior. The importance of this position for disseminating the Gospel through the interior, by means of a native agency hereafter, can scarcely be over-rated.

6. Lastly, if we take a large view, and extend the eye of faith over the boundless expanse unexplored and unoccupied by Missionary labourers, we behold, in either of these two stations, the bright spot from

which the light of truth might penetrate the darkness brooding over Japan, the Loo-choo islands, and the surrounding archipelago. To the south-east lie the interesting group of the Loo-choo islands, within three days' sail in either monsoon. To the north-east we behold Japan, with its pagan millions, so long shut out, by exclusive jealousy, from intercourse with Christendom, within little more than three days' sail with a favourable breeze.

On the other hand,

Ningpo, lying about a hundred miles to the south of Shanghai, and enjoying many of its advantages in a modified degree, possesses additional independent facilities.

1. The population, from the limited extent of its foreign commerce, is less exposed to the disquieting contaminating influences on their simplicity.

2. The literary character and social refinement of the people of Ningpo have acquired a celebrity throughout the empire.

3. Ningpo is the usual point of access to the populous city of Hang-chow, which is the capital of the province of Che-keang, and is inferior in importance only to Soo-chow.

4. It has also an extensive native trade with the interior.

5. Lastly, its situation on the mainland, opposite to Chusan, invests it with an important character, under a variety of future contingencies, of which it places us in a position to avail ourselves. In the event of a recurrence of hostilities, Chusan would probably, as in the last war, be immediately occupied by British troops; and, once re-occupied, it requires no prophetic

wisdom to predict its permanent retention, and its probable substitution for Hong Kong, as the base of British power. This would open Chusan to Missionary efforts; and Missionaries from Ningpo, speaking the same dialect, would be ready at once to enter on this fertile, salubrious, and populous island, without destroying, but rather cementing, the compactness of the two other stations.

At both places the climate is favourable for Europeans of ordinary physical strength; the boundary regulations permit a considerable extent of Missionary exertion; the people are friendly and respectful to foreigners; the rulers evince no disposition to oppose the efforts of Missionaries; and the dialects of Shanghai and Ningpo, though dissimilar, resemble each other more than at any other two of the consular cities of China. Should unforeseen circumstances, therefore, lead to a change of scene of Missionary labours from one place to the other, the inconveniences under this head would be considerably diminished.

Viewed, therefore, as combining in themselves the several distinct advantages of salubrious climate, eligible residence, and friendly disposition of the inhabitants — of direct communication with Europe —of comparatively quiet isolation from foreigners —of contiguity to the strongholds of native science— of local proximity to the second largest city in the empire — of importance in regard to Chusan — of central position in reference to the whole of China— and of future bearings of the most magnificent order on the evangelization of the surrounding archipelago —the united Missionary Stations of Shanghai and

Ningpo may, without hesitation, be asserted to present one of the noblest and most promising fields in the East.

Their largeness of scope, and their central position amid surrounding regions, where one unexpected event of Providence may place millions of idolaters within reach of Christian philanthropy, point out these two cities as uniting in themselves facilities and advantages, for which we may look in vain in any other two stations on the coast of China, open to foreigners.

At the period of my second visit to Shanghai, the Missionary services were conducted in the same manner as on my former visit. The friendly disposition of the people towards foreigners remained unabated, though sometimes exposed to the danger of interruption from the conduct of the crews of the European and American vessels in the river. Shanghai is a second Liverpool, in the extent of its commerce and in the various races of people attracted thither by gain, who compose the lowest classes of its population. Whole streets are tenanted by the men of Fokeen—the Irishmen of China—men of ardent, impetuous, and enterprising minds, but turbulent and irascible withal. It is vain for foreigners to attempt any overbearing conduct towards this spirited race. A blow for a blow, an eye for an eye, and a tooth for a tooth, is their maxim of daily life. The Chinese generally, in these more northernly cities, would as soon think of encountering a legion, as of attacking individual foreigners, whose athletic powers of bodily strength they are apt to overrate. But the men of the Chinchew junks have already begun to break this spell of terror. Some incipient symptoms may be already traced of their increasing determination to resist the

aggression of foreigners. Two or three of the mercantile residents, who flourished their sticks rather incautiously over the heads of these junk-men, were speedily disarmed and put to an ignominious flight.

This incautious demeanour towards the natives on the part of the better class of foreigners, and the occasional excesses of the foreign sailors temporarily visiting the port, are the principal danger to Missionary exertions at Shanghai, and the great obstacle to the extension of our general intercourse with the respectable Chinese in all the consular cities of China. The foreign trade at Shanghai is rapidly increasing. Fourteen vessels of large size were at this time in port.

The following fact, which occurred during my stay, may be mentioned as an instance of the importance of Shanghai in regard to the interior of China.

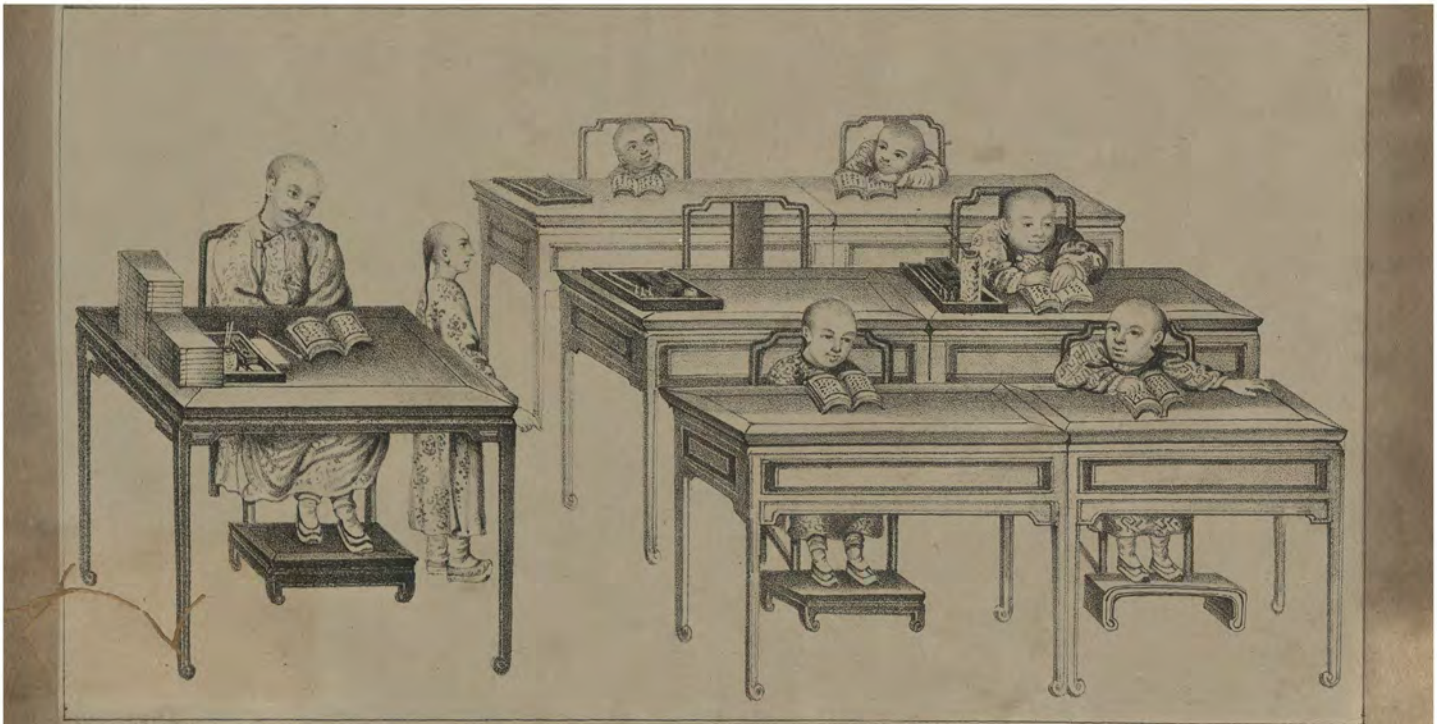
One of the Missionaries was visited by a Chinese merchant from the interior, a member of a new philosophical sect, who had banded themselves together to effect a reform in morals, and to correct the pride and avarice of their countrymen. This merchant's favourite scheme, after hearing the Missionary preach, was the possibility of grafting Confucianism on Christianity, or Christianity on Confucianism, and combining the excellence of both systems. He made many inquiries about the nature of the Trinity, and whether the Holy Ghost was not merely the intelligent soul of the man Jesus. Many other similar questions showed the bias of his thoughts, and the real sincerity of his desire of knowledge. The greatest stumbling-block to his mind seemed to be the exclusive claims of Christianity to truth, and its condemnation of all other

systems of morality and religion as resting on fundamental error.

The same Missionary was also engaged in a Chinese publication, which possessed a considerable degree of interest. A British merchant had liberally placed a thousand dollars at his disposal, for incurring the expense of re-editing a native work on geography, which had lately made its appearance. This was the production of no less a personage than the celebrated Commissioner Lin. This functionary, who bore so prominent a part in the early proceedings attending the collision with Britain, had suddenly re-appeared on the political arena. Instead of being dead, as report affirmed, he had regained the imperial favour, and had been elevated to the high position of viceroy of two of the interior provinces. The restoration of the disgraced minister is some proof that the old anti-European or conservative party at Peking still possess a considerable influence in the imperial councils. The geographical work alluded to was composed during the period of his disgrace, and has been full of interest to the Chinese literati. Though it abounded with many errors and mis-statements respecting Western nations, it contained much that was creditable to the understanding and knowledge of its author; and, when pruned of its inaccuracies by the English editor, will become a useful text-book to the Chinese on the statistics of foreign lands.

During my stay at Shanghai I took frequent walks through the city, in which I was generally accompanied by my friend M'Clatchie. On one occasion we formed the acquaintance of a schoolmaster, whom I afterwards re-visited, with a present of books for

himself and the more intelligent of his pupils. The master and his assistant were sitting at different ends of the school, each listening to the recitations of a pupil. Each boy stood with his back turned on the teacher, and, rocking from side to side, enunciated, with breathless haste and in a loud singing tone, some passage from the Ta Heoh. The teacher had a pen, with which he inserted marks in the book, as the pupil proceeded with his lesson. My entrance discomposed the gravity of the boys, and was near producing the exercise of a severe act of discipline on some of the juniors. The boys, who were sitting at their desks, screamed out their lessons at the top of their voices, which is an essential part of study in a Chinese school. The noise and uproar of a few boys at their study is no slight disturbance to the unfortunate Chinaman, who occupies the adjoining dwelling. Each of the elder scholars took some tracts, with the permission of the teacher, in order to carry them home to their parents. The master was very polite, and rather excessive in his acknowledgment of the favour conferred on him by my visit. The listless look and quiet manner of the seen-sang would hardly prepare a visitor for that stern correction, which Chinese teachers sometimes apply to the indolence of youth. The strange posture of the pupil, who turns his back on the master in order that he may be unable to look over the book, is rather contrary to European ideas of propriety. It has given rise to a characteristic phrase, *pei shoo*, literally "to back a book," which has the general meaning "to repeat memoriter," from this practice of boys turning away their face from those who hear their repetitions.



A CHINESE SCHOOL.

The teacher of my friend M'Clatchie was an extraordinary specimen of this class of seen-sang. He had attained the literary rank of sew-tsai, and his degree made him almost intolerably vain and conceited. Keaou seen-sang was about sixty years of age, retained much of the energy of youth, and seemed to revel in a paradise of self-complacency, when we sat to listen to his magniloquent intonations of the classics. The impassioned gesture and literary enthusiasm of Keaou would have led us to believe that his mental enjoyment was very great, and the ideas conveyed by the composition very sublime. But on translating the immortal fragment, it was frequently found to consist of some such sentiments as these:— "He who makes just agreements, can fulfil his promises; he who behaves with reverence and propriety, puts shame and disgrace to a distance; he who loses not the friendship of those whom he ought to treat with kindness and respect, may be a master."

Notwithstanding his recent detection in an act of petty meanness, almost amounting to dishonesty, in a pecuniary transaction, and a severe reproof which he lately received for attempting to excite prejudice in a Budhist priest who visited my friend, by instilling into his mind objections to the inelegant style of the Chinese Scriptures, he still retained very lofty notions of his dignity. Of this the following was an example. While engaged in instructing his reverend pupil in Chinese, he took an opportunity of explaining the various gradations of rank, and the conventional appellations of respect current in polite society. He said, "It is usual to apply the term *sze-foo*, 'doctor,' to learned scholars, like myself, distinguished in

literature. To an inferior gentleman, like yourself, a literary student, it is usual to give the title *laou-yay* "sir." He then concluded these conceited remarks by the modest request, that my friend M'Clatchie would issue an order to his servants always to address Keaou by the title of *sze-foo*, or doctor.

On another occasion, his pupil was about to throw away a piece of paper, which was inscribed with some Chinese sentences. The old man affected great surprise and indignation at the dishonour done to literature. After making some verbal remarks, he proceeded to indite a little essay on the honour due to writing, which he afterwards presented to his pupil, to prevent future acts of the kind. A translation of this rare document would have afforded more amusement than instruction to the Western reader. It furnished a true specimen of Chinese logic, and of that remarkable stagnation of intellect, which their puerile course of education tends to create and perpetuate. At the same time, the fact indicated a respect for the written character, the universal prevalence of which feeling among the Chinese is of incalculable advantage in the distribution of Christian books, and furnishes an encouraging hope, that these written messengers of truth will meet no mutilation from the hands of the people.

In one of our excursions through the city, we passed through the different portions of the extensive range of buildings, which form the public offices of the cheheen. As we were examining the judgment-seat, and listening to the proffered explanations of the bystanders, respecting a recent case of corporal punishment with the bamboo, one of the convicts appeared among them, bearing a large wooden collar, which

was to be worn for four months. The culprit seemed to be in very good spirits, though rather the worse in appearance for his encumbrance, which projected two feet in each direction from under his neck. On further inquiry, it appeared that he was only the substitute for a richer man, who had been sentenced for theft to wear the wooden collar for four months, but had succeeded in buying the services of a poor man as his deputy in undergoing the slow torture. One month of the period of punishment had already elapsed. The real convict was pursuing his usual business in a distant part; and in three months the collar-bearer would be released, with a pecuniary reward for his four months' captivity and disgrace. Meanwhile, the dignity of Chinese law suffers in the public estimation, and the humiliating fact is proclaimed from the august seat of justice, that money has the power of atoning for crime, and purchasing an exemption from personal punishment. Hence it is no wonder that, among a people whose only pleasures are of a sensual kind, and under a Government, in whose eye riches cover a multitude of sins, money should have become the sole divinity enshrined in every man's affections.

We sat for some time in a suite of rooms occupied by policemen and jailors, a set of noisy, ill-looking gamesters, whose vocation had not improved their manner nor their physiognomy. We were permitted to look through the bars into some of the prison-cells, the inmates of which eagerly gathered around the door, and appeared to be in very good spirits, if a judgment might be formed from their animated conversation and light-hearted humour.

Oct. 21*st*—I went to see the military exercising their musketry in a large open space near the lesser southern gate. They advanced in companies, with intervals of ten feet between each man; and, after discharging their matchlocks, ran back a few yards to re-load. Meanwhile another party advanced to the same spot, and, after discharging their pieces, as rapidly retreated. Their matchlocks were of most clumsy contrivance and rude construction. There was a larger kind of gun borne to the attack by two men, one of whom supported it on his shoulder a few inches from the muzzle, and the other, supporting the stock, took aim and discharged the piece. The exhibition looked very much like child's play, and seemed to be viewed as such by the assembled mob.

On a subsequent occasion I had also an opportunity of witnessing a sword-exercise at the same place, in which various military evolutions were performed. Their skill consisted chiefly in piling up their shields in fantastical combination, so as to form a little wall or testudo, behind which they sometimes retreated to escape the darts of assailants. At another time, the more advanced ranks threw themselves on the ground, and covered themselves with their shields; while those in the rear passed over them, treading on the shields in their advance. There was also a sham-fight, in which the combatants raised a loud yell at every blow which they dealt, in order to strike terror into their adversaries. When the exhibition was at an end, the subordinate officers approached a raised area, at a little distance, to receive the harangue of a military Mandarin who presided on the occasion.

In a later part of the same day, as I was sitting to rest myself in the shop of a tailor, who had lately arrived with his partners from Ningpo, several Chinese assembled outside, and began to converse with each other about foreigners. One of the Chinese was a tradesman, just arrived from Soo-chow. He asked me if I was not one of the two Englishmen, who had lately secretly visited Soo-chow. On my replying in the negative, he entered into a long conversation with the men of Ningpo, during which I heard him apply the term, *quei-tze*, or "devil," to the Englishmen I interrupted him, and showed my strong disapprobation of such an insulting expression. The man looked startled and ashamed, and soon watched his opportunity of taking a sudden departure, when I reminded him that a proclamation of the Mandarins rendered such an expression a punishable offence. The shopmen seemed very annoyed at the occurrence, and explained that he was no acquaintance of theirs, but a mere casual visitor. They said, that he was a bad man, "not understanding the principles of decorum, and destitute of politeness." These were the most galling epithets to which a Chinese ear could listen; and the man of Soo-chow had to hear this reproof, before he could effect his exit.

Oct. 24th—As I was proceeding, in a chair, towards the European factories, then in course of erection, the taou-tai was borne along in state through the street. My bearers quickly laid down my chair by the side of the way close to the wall, and all business seemed for a few minutes at a pause, as the great Mandarin approached. First of all came a couple of men fantastically dressed, and behind them, at the distance of

a few yards, two executioners. Soon after, two men bore those common implements of justice, the Chinese bamboo, while two more bore immense thongs, or whips of leather. The taou-tai then passed in his chair of state, while the usual retinue of a few horsemen brought up the rear. His appearance was that of a grave, thoughtful old man, with long white beard and moustachios. Whether my bearers took the liberty of dropping me down in the street from curiosity, or from conventional respect to their chief magistrate, I could not be certain; but was inclined to believe that it was from the latter feeling, and that to have withheld this customary homage would have exposed them to the danger of correction.

Before leaving Shanghai I had an opportunity of reading a translation of a public document, purporting to be a proclamation of Pe-chang, viceroy of the "Leang Keang," in which publicity was given to an edict of Ke-ying, the Imperial Commissioner for transacting negotiations with foreign nations. This document was explanatory of the former edict of universal religious toleration. In this second edict, the latter functionary proceeded to define the term *teen choo keaou*, "the religion of the Lord of Heaven," contained in his former edict respecting the toleration of Christianity. The term was now restricted to "those who worshipped the Lord of Heaven, and *venerated the cross*," paying respect to images, pictures, and saints. The second edict proceeded to prohibit ill-disposed persons from diffusing their religious opinions, under the pretext of being comprised under the term *teen choo keaou*, to prevent which dishonesty the limitation of the term was professedly made.

Some of the expressions furnished ample internal evidence of Popish, and probably French influence having been employed with the Chinese authorities. It will afterwards be seen in what way this unfair partiality was rectified.

On Oct. 27th I bade farewell to my dear friends, M'Clatchie, Bishop Boone, and the other Missionaries at Shanghai, and embarked on board a British brig for Chusan. We set sail the next morning, and proceeded about five miles down the river, till the unfavourable tide compelled us to drop anchor. During this delay I landed on the south bank of the river, in order to distribute tracts, but found none of the villagers able to read. I ascertained, however, that there were some Roman Catholics, at the distance of a *le* (one-third of a British mile), who were able to read. After proceeding with a guide in that direction, about half the distance, I was hastily summoned back to the vessel, a favourable wind having sprung up in the meantime. I left the books with my conductor to take to the village, who promised to fulfil my request.

After anchoring for the night at the mouth of the Woosung river, we sailed the next morning, with wind and tide in our favour, down the Yang-tze-keang. It was a beautiful day, and the voyage was extremely pleasant. A little before sun-set, however, the vessel was suddenly laid almost on her beam-ends by a white squall, which, coming on without the slightest warning, and unattended with either rain or clouds, so often dismasts vessels in these seas. Our vessel was, for a few moments, in great confusion, and we expected our masts to give way before the violence of the squall. After a scene of considerable disorder,

we were again enabled to run on in our course under reduced sail. The captain, for a time, hesitated about anchoring, at sun-set, under the Rugged Islands; but as the wind had moderated, and there was good anchorage throughout the bay, through which our course lay, he determined to sail on for a few hours till we reached some of the islands further south. He afterwards repented of his decision, the wind soon increasing to a violent gale, which carried us at the mercy of the elements, in the dark of night, with only one sail set, at so rapid a rate as to endanger the strength of the chain-cable if we ventured on casting anchor. After two hours' great anxiety, as it was conjectured that we were near some of the rocky islands which lined the shore in all directions, at nine P.M. the order was given to let go the anchor, on which the vessel swung round, and, amid furious tossings and drivings, rode out the storm in safety during the night. A merciful Providence preserved us from destruction, as we were borne towards a lee-shore in a tremendous sea; all our lives being for the time suspended on the weakest link which held us to the anchorage.

The next morning revealed to us our position amongst rocky islands on nearly every side. Soon after day-break, the wind having moderated, we were able to pursue our course through the narrow but deep channel of the Blackwall passage; and after encountering baffling winds, anchored a little outside Chusan harbour in the evening of October the 30th.

CHAPTER XX.

VISIT TO THE SACRED ISLAND OF POOTOO.

VOYAGE TO POOTOO—VARIOUS LOCALITIES OF THE ISLAND—THE "PAH-KWA"—THE "SEEN-SZE"—THE "HOW-SZE"—ROMANTIC SCENERY—HOSPITALITY OF THE ABBOT—PRIEST IMPORTUNING FOR GIFTS TO THE IDOLS — COLLEGIATE SYSTEM OF SUCCESSION TO TEMPLE-BENEFICES — THE "YING-SEW" — PALPABLE DECAY OF BUDHISM—FUNERAL OF A PRIEST—AVARICE AND IGNORANCE OF MONKS—QUESTIONS OF PEOPLE — VISIT TO THE SUMMIT OF "FUH TING SHAN"—A NEWLY-ARRIVED VOTARY—GENERAL REVIEW OF POOTOO, AND ITS INFLUENCE IN THE DIFFUSION OF BUDHISM.

AFTER a stay of a few days in the city of Tinghai, on Nov. 5th I carried into execution the long-cherished project of a visit to the Budhist priests in their sacred island of Pootoo. I was accompanied by a native servant and a crew of five Chinese, in a boat which carried two sails, and was covered over at the top by a semicircular arch of matting stretched on hoops. This covering rose nearly five feet from the deck, so that a person could move about in a stooping posture Within this part of the boat my bed and that of my boy were stowed in separate corners, and a pot of charcoal at the other end served to cook our provisions. The wind and tide being unfavourable, we had only proceeded three miles to the east of the harbour, when we were obliged to anchor and wait for the

change of tide. Here, within twenty yards of the shore, our little vessel was moored, and my Chinese companions laid themselves down to sleep. After enveloping myself in furs, and patching up some old sails to form a shelter from the wind at our cabin's head, I soon contrived to follow their example. After two or three hours, the noise from the neighbouring junks, hauling up their anchors, roused me from my slumbers, but not my sleepy crew; whom I could with difficulty induce to draw up the anchor, and propel the boat by sculling, it being now slack-water.

We continued to stretch along the southern shore of the island of Chusan, which was here lined with villages of salt-makers, as the continuous heaps of dirty deposit on the beach indicated. At length we passed through the channel called the Sin-kea-mun, on the northern side of which was a large village, with one or two houses bearing the marks of English design in their construction. Here there was a little fleet of fishing-boats lying at anchor. The barren sides and summits of the hills in this part would fail to impress on a stranger the real fertility of the interior of the island.

As we passed through the Sin-kea-mun, a junk of piratical appearance excited the suspicions and fears of our crew, who, after sailing a little distance outside, returned within the passage, and anchored close to some other vessels. Here they decided on remaining till a change of tide, without pushing across the open sea, a few miles, to Pootoo, now dimly descried by starlight in the distance. We slept as well as the roaring of the waves, the violence of the wind, and the dashing of the surge permitted, till about midnight;

when we availed ourselves of the changing tide, and, beating against the head-wind, succeeded, by means of frequent tacking, in crossing the open channel to Pootoo. Our course was rather tempestuous, and required no little agility in clinging to the side of the boat, as we rolled from side to side. At length, after two hours, we arrived on the beach, and were saluted by the discordant cries of about a dozen boatmen making inquiries. Various altercations arose during their endeavour to haul the boat ashore from her present awkward and uncomfortable position, where every swell of the waves dashed her up and down on the rocks. After clearing my little apartment of some Chinese, who wanted to sleep around me, and whose honesty I was not disposed to trust, I got a little sleep before morning. I was awoke some time before day-light by the bells and beating of wooden sound-boards, to which the priests in an adjoining temple were timing their idolatrous matins.

On disembarking from the boat, and walking a few yards on the beach, I found that we had taken up our position in a little bay, sheltered by some projecting headlands of rock, on the south-eastern side of the island. The first object which attracted my notice was a retinue of coolies, bearing a number of bags of rice to one of the temples, from some of the temple-lands on the adjacent islands. The bags were inscribed, in large characters, with the name of the monastery to which they belonged. Every now and then a priest would approach the boat, and gaze on us while we partook of our morning meal. The whole vicinity bore marks of the indolent quietude, which forms so predominant a characteristic of the

system of superstitious error, which here reigns in all the power of ancient renown.

Soon afterwards I went in a chair to explore the different localities of the island. I had first to pass under a gorgeous arch, of apparently recent construction, with sacred emblems and Chinese inscriptions painted on the boards of which it was composed. Turning to the left, I ascended several flights of steps, overhung by stately trees. I passed through a series of minor temples, till at last I entered the principal square, where several of the priests were observed, some engaged in working, some in cooking, and others in the idle effort to pass away their time. The buildings were in a dirty state, but the stone steps were in tolerably good repair. The whole assemblage of buildings was included under the name *Pah-kwa.* Some of the lower class of priests stared, others laughed, and a few examined my books; but scarcely one of the priests in this temple could read fluently and without hesitation over each character.

After leaving this place, I ascended a hill which extended along the eastern beach, with huge columns of rock on the left, inscribed with sacred maxims. I soon came to a kind of grotto, crossing the road on the high ground; from which, as I slowly descended by a well-paved path, with a pretty avenue of shrubs on either side, I gained a full view of the beautiful range of temples, which, under the name of *Seen-sze,* form the principal monastery in Pootoo. After passing under a monumental stone arch, I turned to the left through a fine open space, from which an elegant bridge lay across a small lake, with its green floating bosom of lotus-flowers. I advanced into the principal

court, and found myself speedily surrounded by a number of priests, some of whom were men of intelligence and education. Here, on applying the usual test of reading the title-page, I found comparatively few persons who were unable to read the characters, and consequently my supply of books was in great request. During this process of distribution, a bell was heard ringing a summons to a meal in a temple at a short distance, on which my new acquaintances suddenly scampered off, like hungry school-boys, in the direction of the dining-hall. I was left alone with a few of the workmen and other secular persons, connected with the temples and permitted to reside on the island. On going myself, shortly afterwards, in the same direction, I approached the hall as the priests, about thirty in number, were chanting a grace to the idol, before partaking of food; after which the process of consumption began in right good earnest, rice and broth being the only articles which supplied their meal.

Leaving the *Seen-sze*, and defiling to the east, along a row of shops, I passed, by a flight of ascending steps, to the top of the next hill. I was carried over a series of rugged precipices overhanging the sea, and resounding with the billows dashing wildly beneath, with all the bold sternness of the stormy ocean stretching far away on the horizon. The wide expanse of watery surface was occasionally dotted by a little island, or well-nigh concealed rock, where the white foam of the breaking waves alone pointed out to the mariner the latent danger. After proceeding, by a gradual descent, over a distance of another mile, between hedge-rows of woodbines and bushes, enclosing

scanty areas of cultivation on either side, I at last passed through a little cluster of trees, from which I emerged before an old dilapidated tower. This ruin formed the entrance to the other principal monastery of the island, named the *How-sze*. It was situated in a natural amphitheatre of rugged rocks sheltering it on the north, and was overhung by clumps of trees dotted up the hill-side, the whole presenting a pleasing object to the eye amid the surrounding wild. The chilling blasts of winter had begun already to strip the woods of their luxuriance, which was shown by the naked state of the trees, and the withered appearance of the branches. Here the priests volunteered many acts of civility, and brought refreshments of tea and sweetmeats, while I availed myself of their curiosity in presenting tracts and portions of the New Testament to those who could read. One man, who seemed to partake of the general curiosity, and to be in no way destitute of an average degree of intelligence, I discovered to be deaf and dumb. Some of the priests appeared here to be a low vulgar class of men. Though respectful to myself, they ventured on taking a few liberties with my Chinese boy, who resented the affront on his pride and dignity by angry looks, till at last his ire was greatly excited by an old priest presuming to touch his queue of hair behind. On my being conducted to the apartments of the abbot of this monastery, who shares with the abbot of the *Seen-sze* the jurisdiction of the island, the usual scenes of such introductions recurred. The abbot stated his name to be Yung-nang. A repast was set out, of which I partook. My boy, who was smartly attired, here took the liberty of passing himself off

for a gentleman, and accepted the abbot's invitation, with evident delight at his newly-estimated importance. He continued eyeing me all the time, and was half afraid of my mortifying his dignity by some discovery of our real relative situations, while he coolly took his seat at the table, and bowed gracefully to every remark addressed to him by the abbot. A dirty ill-looking priest begged importunately for money for the idol, as I took my departure from the outer court. On the way back I turned into a few lesser temples, remarkable for nothing but their indolent priests and dirty courts. The general appearance and useless unprofitable lives of these bare-headed closely-shaven monks, formed but a poor comment on the boasting self-complacent inscription, which, in large characters, on one of the neighbouring rocks, was intended to impress the visitor with the sanctity of the place and its priests—*Chung kwo yew shing jin*, "The Central Kingdom possesses holy men."

I afterwards turned aside from the broad path to the left, by a little by-way leading from the *Seen-sze*, which conducted us, close by a pretty stone pagoda and a number of larger tombs, to a little temple, overhanging the sea on the south-eastern extremity of the island. Here I expected to find an old priest, above seventy years of age, who was well qualified to give information respecting the island, on which for so long a period of life he had been a quiet inhabitant. Instead of the intelligent old man, who had only a fortnight before been found a useful and valuable informant to a Missionary friend who then visited Pootoo, I was only in time to gaze on the bare coffin which inclosed his remains, and before which the

lurid glare of sepulchral lamps was shedding a dim and mournful lustre. The superstitious emblems of death were strewed in profusion around that chamber of the dead; but the solemn realities of the eternal world seemed in no way present to the minds of the by-standers. One man was daubing a coat of varnish on the exterior of the coffin. Two priests looked on and indulged in their usual vein of light-minded frivolity, replying to my questions about the deceased with the utmost indifference. He had died of old age about five days before, having been preferred, by seniority of standing, from the principal monastery, the *Seen-sze*, to this little temple, which contained two other priests, and of which he was the superior. These lesser establishments are a kind of incumbency, or college-preferment, to which the monks succeed, in course, according to the seniority of their fellowship. A new superior was about to arrive from the mother-temple, to succeed the deceased. It was an affecting spectacle to mingle with this exhibition of silver paper-money, incense sticks, and funeral lamps, over a corpse unillumined by the hope of the Gospel, and uncheered by any other joy, in the last agony of death, than that of virtual annihilation. After proceeding down the side of a hill, and over a few hundred yards of sandy beach, I arrived at the boat, after a trip altogether of seven miles.

Later in the day I ascended a hill close to the landing place, in a northern direction, till I reached a little temple called the *Ying-sew*, containing fifteen priests, of kind manners, some of them being also men of intelligent minds. On entering the first large building, which contained the principal idols, I was

soon surrounded by the usual number of priests, eager to receive books. One middle-aged priest was sitting at a table before the large images of the three Budhs, with the apparatus of worship before him; and, amid the loud talking of some, and the boisterous laughter of others, pursued his hurried repetitions of "*O-me-to fuh*," beating time on a piece of hollow wood. Nothing could move his equanimity, or disturb his devotion; and it was not till half-an-hour after, that he joined our party in an adjoining court, where the priests had been performing the rites of hospitality. One of their number was a man from Fokeen, who spoke the Mandarin dialect, and seemed to be a person of more than ordinary education and ability. He was about thirty-five years of age, thirty of which he had spent in the temple as a priest. I observed that the better order of priests were almost invariably those who in childhood had been dedicated to the priesthood. The others were an inferior class of men, generally with little education, and of doubtful character. From this priest I received various particulars of information respecting the island. After explaining the general statistics of the place, and the different localities of the neighbourhood, he informed me that the island of Pootoo had been ceded to the Budhists, as an endowment for the diffusion of their religion, by one of the Chinese emperors of the Han dynasty. This date would make the origin of their religious endowment contemporaneous with the earliest centuries of the Christian era. In reply to my inquiry, at what date Budhism was supposed to have entered China, he expressed his inability to give me the desired information, and seemed to think me

unreasonable in trying his antiquarian knowledge on so obscure a matter. He said that Pootoo had seen brighter days, and spoke with regret of the degeneracy of the present age, in respect of zeal for idolatry. He especially mentioned the fact of there having been three hundred more priests on the island a century ago; and accounted for the diminution in their number by the want of interest and devotion shown by the people on the mainland, who suffered the temples, one after another, to fall into ruin, without incurring the expense of rebuilding them. The endowment of the temple, in which he himself resided, arose from 200 mow, or acres of land, assigned to it as its revenue in the opposite island of *Chew-ko-tze*. Besides this, they enjoyed an uncertain revenue from the offerings of casual devotees visiting the sacred locality. He did not like to specify the average annual amount of these offerings; and, as there were several by-standers listening, he appeared desirous of avoiding that subject. He stated his opinion, that, out of every hundred priests in Pootoo, only twenty were men of education; but that the greater number could decipher individual characters, though unable to understand a book;—a distinction which ought always to be borne in mind in estimating the real progress of education among the Chinese. On my leaving, they followed me in a body to the outer gate.

In the evening I took a short excursion to the top of a hill overlooking the *Seen-sze*, where I met ten priests going to a funeral on the beach. They invited me to accompany them, and put several questions to me on our way. Among other similar inquiries, showing the real current of their affections, amid

all the affected sanctity of the cloister, were the following: "How far is it to England? How many days' voyage is it to your country? Does it possess much silver? Is it a rich country? Has it any idols or priests? May we go with you to England?" I told them that they were welcome to go with me to England, if they were willing to defray the expenses of the voyage. On their learning the amount of the passage-money, they seemed to abandon as hopeless the idea of ever reaching a land, in which they apparently thought that dollars might be picked up like pebbles on the sea-shore.

On arriving at the beach, we were joined by some other priests, whose arrival raised their number altogether to twenty. Preparations were now made to lift the coffin from the boat to the shore. This was done amid much noise and levity, the boatmen scolding each other, and the priests exchanging jokes and loud laughter. The deceased was a priest of the island, who had died at Ningpo in the course of his excursions on the mainland, and had been brought hither, a distance of seventy miles, for interment in the sacred soil of Pootoo. His death occurred about a week previously, and the process of corruption had already commenced. After the coffin had been landed and placed on some stools for support, the customary preparations took place, and a procession was formed by the priests, who advanced in couples. A dirge was chanted, accompanied by the tinkling of a bell and the beating of a sound-board. Three other priests, who seemed to be related to the deceased, placed incense-sticks, candles, and fruit on a table before the coffin, and bowed to the ground, knocking

their foreheads against the stones, before a small tablet inscribed with the name of the deceased. After this, a layman, who was said to be the adopted son of the deceased, proceeded to bow, in adoration of the departed spirit, with due form and solemnity. Immediately after rising from these prostrations they approached me, and asked several questions with the utmost unconcern. The priests were frequently talking, and even laughing, in the midst of their chant. The lay-relative, who was not more than twenty years of age, asked me if I could give him some opium-medicine. He admitted that he was addicted to the indulgence of smoking opium, and stated his inability to abandon the habit, although he was desirous of being freed from its power. One of the priests also asked me for the same medicine, but denied that he smoked opium, saying that he wanted it in order to cure a friend of the habit. The funeral-procession soon moved slowly off to the place of sepulture, about a mile distance, amid a continued beating of gongs to affright the evil spirits.

Two shopkeepers, attached to the *Seen-sze*, soon afterwards joined me. They made several inquiries about the books which I had distributed, and the object of my visit to Pootoo. They asked if persons, who embraced the Christian religion, were permitted to eat animal food and drink wine; which questions were naturally suggested by the abstinence from these particular articles of diet, professed by the Budhist priests.

The next morning I proceeded to visit some remote localities, situated at the northern and western extremities of the island. After pursuing my way about

three miles to the *How-sze*, I turned by a devious path on the left, and ascended the steep acclivity known by the name *Fuh ting shan*, "Budh's highest hill." In some parts the ascent lay over steep flights of stone steps, with which the hilly parts of the island abounded. From the summit a fine view was gained of the sea and the numerous surrounding islands; and in order to remind the stranger of the extensive dominion of the deity, who ruled these realms of superstition, the inscription stood forth from the projecting rock in large and legible characters, *Hai teen fuh kwo*, "the sea and the heaven are Budh's kingdom." After descending a little distance on the other side of the hill, amid a small avenue of cedars and cypresses, I arrived at one of the lesser temples of the island, containing twenty-five priests. The name 佛 *fuh*, "Budh," met the eye in every direction, with other inscriptions calculated to impress the visitor with the sanctity and harmony of these hermits in their retreat from the busy world. At the entrance there sat the sleek smirking idol of Budh, with the body gilded over, and blue tresses of hair on his head. The priests were very illiterate and ignorant, scarcely three of the whole number being able to decipher a character. The place, also, was overgrown with filth, and bore evident marks of decay. The vacant stare and half-idiotic appearance of these poor creatures produced a gloomy feeling, which the fine view of the sea on the opposite side of the island failed for some time to dissipate from my mind.

Later in the day I went over some fields along the western beach, in which several husbandmen were pursuing their labour. My visit caused them some

little interruption, from the difficulty which they experienced in subduing the mad impetuosity of their buffaloes, who seemed to be unaccustomed to barbarian features, and disposed to rush to an attack. I returned by a circuitous route, passing through some quadrangles of the *Seen-sze* on my way. Here I found that the abbot, the principal authority in the island, was absent at Ningpo. Some of the other priests invited me to take some tea; and on my entering a large hall, I saw some of the books, which I distributed on the preceding day, lying on the tables in different parts of the room. As I sat among them, they showed many acts of civility, and said that they would not object to my coming to reside on the island; in which event I should receive good treatment from them. Actual experience might hereafter prove these assurances to have been insincere. I could, however, see no reason at the time to doubt their sincerity. There appears to be so little religious bigotry among the Chinese, that there is reason for believing that the feelings of self-interest, in the gain of a few dollars from rent of lodgings, would, in the minds of the priests, outweigh all considerations of fear for their religion or zeal for their superstitions.

In the middle of the day I met a tradesman on the beach, who had just landed from Tinghai. He was dressed in his best clothes, and brought with him a number of presents. He told me that he was come on a pilgrimage to Pootoo, for the purpose of making an offering to the idols. On my endeavouring to show him the folly of worshipping lifeless objects, and exhorting him to worship the one true God, the Creator of heaven and earth, he remained some time with me,

and promised to accept my invitation to visit me on his return to Tinghai, at the house of my Missionary friend, within the north gate of the city. He pleaded the power of custom as his only inducement to the practice of idolatry; and seemed to be influenced more by a feeling that it tended to good luck in his trading business, than by any regard to the character and objects of his devotions.

In the afternoon we set sail, with a fair wind and favourable tide, and, after a rapid passage of three hours and a half, arrived in the harbour of Chusan.

The scenes of curious interest, among which I had been mingling, were calculated to awaken many conflicting emotions. The most careless mind, when brought into such a vicinity of monastic brotherhoods and temple endowments, and led to observe the marks of design which pervaded these institutions, as a grand and diversified machinery for the diffusion of Budhism, could not fail to be struck with the mutual affinities which exist between the various systems of error, and to exclaim, "How faithful a counterpart this of Popery!" A more magnificent scheme could hardly be conceived or devised for the external diffusion of Budhism, and the maintenance of its hold over the popular mind. The project is one worthy the Propaganda of Rome in the most palmy days of her activity and priestcraft. At the present time above six hundred priests reside on the island, in the leisure and moderate affluence of an ample endowment. Three hundred other mendicant friars and itinerant priests are generally absent in the neighbouring provinces, subsisting on the alms and offerings of the superstitious. Bound by their vows to a life of celibacy, they are left

free from the cares of domestic life, to pursue, without distraction, the work of proselytism. After a season of active exertion, they return to this isolated spot, associated with all the ancient glories of Budhism. Here they are permitted to refresh their weary bodies and exhausted minds with the natural beauties of scenery, the quiet solitude of contemplation, and a deeper initiation in the mysteries of their order, ere they pour forth anew their invigorated energies on the millions of the Chinese empire. The prescription of antiquity, and the devout liberality of ancient monarchs, have done all they could to enhance the external influence of the brotherhoods. The whole island, which is about one hundred *le* (thirty miles) in circumference, forms, together with the smaller adjacent islands, the territory of the principal abbot residing in the *Seen-sze*. This ecclesiastic divides a portion of his authority with the superior of the other principal monastery, the *How-sze*. Free from all payment of revenue to the Imperial Government, Pootoo is left under the sacred control of the principal Bonze. He acts as governor in matters of an ordinary kind; and only in penal matters, which demand a more rigid correction than the mild restraints of sacerdotal rule, is a reference made to the chief magistrate of Tinghai. The priests are chiefly from the neighbouring province of Che-keang; but a large number flock hither from the more distant provinces of the empire. In the *Seen-sze* one hundred and fifty monks reside, and in the *How-sze* about eighty. There are also seventy-two lesser temples scattered over the island, with their resident inmates, all of them occupying the most romantic spots. The secularizing influence of female society is

not permitted to allure these devotees from their abstractions. No women are permitted to dwell on this consecrated soil. Three hundred individuals of secular callings, whose services are deemed necessary for the tillage of the soil and the supply of the necessary wants of the priests, are alone allowed to remain on the island. But the privilege extends not to the dead: only priests can be buried in Pootoo. No secular bones are permitted to whiten on the sacred soil, or to defile the sanctity of the place. Every thing, which human foresight could devise, has been conferred on Budhism, to enable it to make a gigantic and systematic effort for the amelioration of mankind. It has here enjoyed ample scope for the exercise of its influence: it has found a fair field for the development of its inherent powers for good or evil. And yet, supported alike by the favour of the powerful and the partialities of the multitude, Budhism has achieved no results; and seems destined ere long to fall, from mere inherent decay, irrespectively of accelerating causes from without. For a justification of this belief, we look not only to the dilapidated state of their temples, and the illiterate character of their priests, but also to the evident signs of contempt among the people. To this may be added the obvious marks of scepticism among the priests themselves, in whose deportment there is seldom to be seen any indication of their own belief in the superstitions which they practice. Some might be tempted, in the view of this metropolis of Budhism, to give utterance to the wish, that Christianity possessed such a vantage ground for dealing its assault on the kingdom of darkness. In such a wish we do not sympathize. Armed with the

panoply of heaven, the evangelists of the pure gospel of Christ must be content to go forth, like their Master, trusting in the inherent power of His cause, rather than in the machinery of man's contrivance. Assured of the final subjugation of error, and of the triumph of Christian truth, it is for them to sow, even amid tears and discouragements, the good seed of His word, looking to the dews of divine grace, and the life-diffusing Sun of Righteousness, for an abundant harvest of joy; when, in the kingdom of their common Father, "both he that soweth and he that reapeth shall rejoice together."

CHAPTER XXI.

DEPARTURE FROM CHUSAN TO FOO-CHOW FOO.

CONCLUDING OCCURRENCES AT CHUSAN—POLITICAL FEARS OF THE CHINESE — EXCURSION ACROSS THE ISLAND — CASES ILLUSTRATIVE OF THE ADVANTAGE OF MEDICAL MISSIONARY EFFORTS—VOYAGE TO FOO-CHOW—ROMAN-CATHOLIC PILOTS —MOUTH OF THE RIVER MIN—PICTURESQUE SCENERY— APPROACH TO THE CITY.

THE difficulty and delay experienced in obtaining a passage down the coast to the city of Foo-chow, detained me another month at Chusan, during which time I remained under the hospitable roof of the only other Protestant Missionary in the city of Tinghai. On the Sabbath I continued to hold a service in the joss-house near the barracks for the European troops, a few of whom also availed themselves of our family-service on Thursday evenings. During the first few days, the quiet monotony of daily occurrences was a little diversified by the general rejoicings and street illuminations of the Chinese, on the occasion of the birth-day of the emperor's mother. The approaching evacuation of the island by the British had evidently unsettled the minds of all the respectable classes of Chinese; and the effect of this feeling was frequently observable in their fear of paying visits to my American friend, and their unwillingness to be seen reading Christian books. Although the parents of the pupils

had previously agreed to bind their children by articles of indenture for a term of years, to ensure their non-removal before the completion of their education, they now evinced a reluctance to comply with the condition, and to affix their signatures to the writing. They disavowed any personal objection, but professed to entertain an alarm, lest any connexion of this kind with foreigners might draw on them the notice of the Mandarins, and expose them to extortions on the departure of the British. They therefore requested to be permitted to wait till things were in a more settled state. The edict of toleration, issued by Ke-ying, was on such occasions shown to them, with which they professed to be abundantly satisfied, saying, "There is nothing foreign in this document: there is no possibility of mistaking it: it cannot be a forgery, for the style is such as only a Chinese can have indited."

For a time they appeared satisfied; but soon after again betrayed their fears. At this period matters had almost assumed the appearance of a general panic among all who had money to lose. The merchants and shopkeepers, who had acquired any gain by connexion with the British, had every thing prepared for a general and sudden emigration on the departure of the troops. Some intended to remove to Shanghai, and others to different parts of the mainland, till the first storm of official cupidity and displeasure had blown over, when they would watch their opportunity of returning. The edict of the British Governor of Hong Kong had been affixed to the walls of the public streets, inviting a disclosure of any future cases of oppression on the return of the Chinese Mandarins, and promising full protection to those

who should be punished for their connexion with the British. The permanent retention of the island by the British, and its occupation by the French, were, in turn, the subject of report among the Chinese. The rumoured diplomatic difficulties between the British and Chinese plenipotentiaries, relative to the entrance of foreigners within the city of Canton, served also to increase the general excitement. Some of the more patriotic Chinese even ventured to breathe into American ears their suspicions of the integrity of the British, whom they denounced as seeking an excuse for breaking the treaty, and retaining possession of Chusan.

On Nov. 14th I proceeded, in a chair, with a friend, across the island to the beach on the northern shore. We pursued our way through the north gate of the city; soon after passing which, we turned a little to the right, and ascended the hills through a long series of wild mountainous paths. The narrow road was intersected by the deep beds of torrents, and skirted on either side by numerous rustic dwellings, with little patches of vegetation surrounding them. We at length reached the principal mountain-pass, from which we had a fine view of a long fertile valley, which extended before us to the sea. After passing through several homesteads and hamlets, we at last stopped an hour in a large village, at a druggist's shop, who bade us welcome, and helped us to cook our meal of rice, eggs, and tea. Meanwhile a number of villagers gathered around us, and the few who could read received some books. Two miles further on, we remained some time on the beach, while the Chinese salt-makers explained to us the

process of successive evaporations by solar and culinary heat, by which the sea-water is converted into salt. Large shallow sheets of sea-water on the sand, a few pits for filtering the briny fluid, and a number of sheds with furnaces and flat brazen vessels, formed the apparatus for the manufacture of salt, which forms so important an article in the native produce of Chusan. At this point several thousands of acres of rich, alluvial, loamy soil stretched away to the hills five miles distant. This fertile plain, bearing its two or three crops of annual produce, would be more than sufficient to supply ten times the amount of the present population of the island. As we returned to the city, we visited a distillery, the apparatus of which, although more rude and less complex than in Western nations, was capable of producing a spirit of great strength and very intoxicating effects. In one of the villages a Bonze was officiating among a crowd at the idolatrous services usual at the full-moon festival, the gongs and drums being audible at a great distance. At the highest point of the mountain-pass there was a little assemblage of idols in a rude kind of temple. One of the images represented the goddess of mercy, in the usual attitude of a male infant in her arms, which a European visitor might easily have mistaken for an image of the Virgin Mary.

During the latter part of my stay at Chusan, the frequent wailings of funeral processions showed the prevalence of sickness among the people. On one occasion I was attracted to a house, in which two priests of the Taou sect were endeavouring, by noises, to drive away the evil spirits, and to procure, by a

feast set out before the idols, the recovery of a sick woman in the family. On my entering, I was speedily taken to her bedside, and was entreated to prescribe some remedy for her disease. After rebuking their folly in trying to effect her recovery by such superstitious means, I gave her a temporary remedy, till a day or two after, when I took her with me to the house an American physician, just arrived in Chusan, and received his directions as to the mode of treatment. This, being followed out for a few days, was the means of completely restoring her, although she had been given over by the native practitioners. Her recovery was a subject of thankfulness to my mind, as I was afraid that, in case of her death, the priests might attribute the event to the anger of the offended idols. The gratitude of the family was very great, and the case procured me some reputation for medical skill. I had several visitors, who followed out my course of treatment, although I enforced a rigid interdiction of the use of tobacco and samshoo while they took my medicines. I had also, by these means, an opportunity of distributing some tracts in a few private families. These little occurrences served to deepen in my mind a conviction of the importance of medical Missionary efforts, when kept in their subordinate place, as mere subsidiary means in preparing the way for Christian evangelists in this heathen land.

On Dec. 9, 1845, an opportunity presented itself of my proceeding to Foo-chow, in a little schooner in ballast, touching at Chusan on her way from Shanghai to that port. Embarking at nine A.M., I found myself in another hour passing gradually out of sight

of this beautiful island, in which I had been permitted to spend several weeks very happily, in the quiet retirement of a Christian family. A steady breeze and favourable tide bore our little craft steadily along; and the fair blue hills of Chusan were soon lost in the dim distance. Passing beyond Ketow point, we at length arrived at a little island, which had a hollow cavern running through it, and hence derived its name of "Buffalo's nose," from a fanciful resemblance to that object. Between this and another small island to the east we anchored for the night. On the following morning, the thick, rainy weather, increasing to a dark mist, prevented our weighing anchor, and we remained off the island the whole day. During the succeeding night a little fleet of trading junks, with two war-junks, anchored within a cable's length, the two latter vessels being stationed one off each bow of our schooner. This was the occasion of our carronades and swivel-guns being loaded, and a sharp look-out was kept on our new neighbours. All this, however, was unnecessary, as, at the first dawn of day, they quietly left the anchorage, and sailed in a body to the south, keeping close to the shore. In the forenoon we weighed anchor, and, with a strong breeze from the north-west, soon passed beyond the Kwesan group of islands into the open sea. During the day we sailed very fast; and fearing lest, before the following day-break, we should over-run our course, we shortened sail during the night, and on the following morning drew in sight of land. During several hours we passed between some islets and the mainland, at one time sailing in smooth water, and soon afterwards emerging into some bay of the

open sea, which indented the coast. The thick, cloudy weather prevented us from ascertaining our position by an observation of the sun, and no one on board was able to recognise the coast. After sailing forty miles between rugged, precipitous islands, we were compelled, at sunset, to come suddenly to anchor in deep water, under a small island, with but little shelter from the violence of the wind, and with a lee-shore about half-a-mile distant. After an uncomfortable night of tossing and driving, the next morning we again proceeded on our course to the southward. A Ningpo junk sailed by us as we were weighing anchor, and we had hopes of finding our true course by following in her track. We soon, however, lost sight of her, as she sailed through some little passage close to the mainland, where we were afraid to follow her. Steering to the south-west between the shore and an irregular range of islands lying ten miles outside, we suddenly discovered our position in time to avoid running on the reef at the mouth of the river Min, which lay before us. We had suddenly to alter our course, and to beat against the wind, which was blowing hard, till we came to an anchorage under an island called Ma-choo san. Here we rode at anchor for the night, close to a little village of fishing-boats, which was situated on a little sandy level point in a narrow bay to the south of the island.

The next day, Sunday, Dec. 14th, two fishermen came on board to volunteer their services as pilots, for which they claimed a rather exorbitant reward. But as they soon became more reasonable in their demands, the bargain was struck for the sum of five dollars, and they were duly installed at the helm. On

their first coming on board, they crossed themselves repeatedly on the forehead, cheeks, and breast, after most approved Roman-Catholic fashion, which seemed not a little to please our Malabar steward, and appeared to be generally understood by our Indo-Spanish crew of Manilla men. The inconvenience of the different dialects soon began to show itself. The Canton linguist, who could also speak the Mandarin dialect, tried in vain to get a reply to his question, "How far is it to Foo-chow?" But although for nearly ten minutes the phraseology was varied in every possible way, the parties were as far from understanding each other as at the commencement; and the pilots, with a significant waving of the hand, begged him to desist from the useless effort. Subsequently, however, they appeared to be more successful, as, within half-an-hour afterwards, the linguist came with a request from them to the captain for a glass of spirits, which they drank off in a manner that indicated a not unfrequent use of the beverage. Our captain, not being quite confident of their skill or trustworthiness as pilots, gave orders to keep casting the lead, and sounding the depth of water. This our new acquaintances appeared to take ill, waving their hands as if to deprecate our distrust. They succeeded in bringing us safely around the bank, which forms the principal danger in the navigation of the entrance to the river. Passing over the bar, we at last entered the fine circular harbour, formed by the projecting points of the mainland and two or three little islands. The roadstead stretched before us seven or eight miles, to the point where the river suddenly narrowed itself into a little channel about half a mile across.

Three opium-ships were stationed here outside the consular boundaries of the port, with about fifty native junks close by. Immense flocks of wild fowl were to be seen in all directions. A few villages on the beach, with some watch-towers on the sides of the hills, and a number of bold mountain-cliffs rising sternly in all their wild magnificence, and closing in the distant prospect, formed a fine specimen of the rugged and picturesque scenery, which is the general characteristic of this iron-bound coast. We had not anchored long outside the narrow passage called Kin-pai mun, before the usual assemblage of Chinese boats, many of them containing a very depraved class of natives, came alongside, as avarice or curiosity prompted their owners.

The next morning, leaving the schooner, I proceeded in a European boat up the river about twenty miles to the city of Foo-chow. After entering the Kin-pai mun, we passed a large village named Kwan-tow on the right, where there was a Mandarin-station, with a custom-house establishment. The river at this point was about a mile across, being hemmed in on all sides by huge towering rocks, which were variegated and gilded with the sun's rays, so as to present almost every imaginable form, and glittered with the torrents and cascades rushing down the precipices after the recent rains. The combined influence of refraction and reflection raised every distant object above the horizon, and gave it a double appearance, the lower part having an inverted form. A succession of villages and watch-towers extends on the right for several miles, till the sides of the river, suddenly converging, form another narrow pass called the Min-gan, with

columns of rocks on either side, piled up to the height of a thousand feet. Soon after, the river again widens, and at the Pagoda Island, the usual anchorage for vessels of large burden, divides into two streams. The principal branch leads to the city, and the other takes a southern course, rejoining the main branch of the river Min, about seven miles above Foo-chow, so as to inclose between the two channels a large island of well-cultivated land. We sailed up the principal channel, having the lofty range of the Koo-shan rising 3000 feet on our right. There were a few villages below, and some little groves of pines on the opposite shore. We arrived at last at the bar, situated at a sudden bend of the river. At this point the larger number of junks, and increasing signs of busy activity, indicated our approach to the provincial capital. After half a mile's intricate winding course between the native craft, we arrived in the densest part of the river suburbs, and went ashore close to a large bridge, which at this point crosses the river Min.

CHAPTER XXII.

DAILY OCCURRENCES AT FOO-CHOW.

NOVEL APPEARANCE OF RIVER-POPULATION—THE BRIDGE OF FOO-CHOW—VIVID SCENES OF A CHINESE SUBURB—BRITISH CONSULATE — VIEW OF THE CITY FROM THE SUMMIT OF "WOO-SHIH SHAN"—STATE OF RELATIONS BETWEEN THE BRITISH CONSUL AND THE LOCAL MANDARINS—PUNISHMENT OF SOME TARTARS FOR ASSAULT—AN EXCURSION AROUND THE CITY WALLS.

THE friendly kindness of a newly-formed acquaintance placed at my disposal, during my stay at Foo-chow, the upper story of a small boarded house, overhanging the river, and situated on a small island about a furlong in length. In this lodging my mattress was unfolded, and spread after Oriental fashion, and I was soon inducted into my new dormitory. After a night of refreshing rest, the vociferating cries of my new neighbours the boatmen, carrying on their busy vocation on the water, effectually roused me at an early hour; and sallying forth on a little kind of gallery, I had an opportunity of being a quiet spectator of the motley groups below. A large number of boats, serving as family-residences to their humble owners, lined each bank of the river for about a mile on either side, the principal clusters being stationed around the little island, which blocks up the main channel, and divides it into two streams. Each boat was decked

out with a number of flower-pots and evergreens, according to the taste or the means of the proprietor, and presented a pleasing object from above. The boatwomen wore a head-dress of artificial flowers, and exhibited a neatness unusual in that class. The tops of the boats and the roofs of the houses were covered with a hoar frost, which lasted for several days, ice being gathered on one or two mornings.

The celebrated bridge of Foo-chow connects the little island with each bank of the river, and, probably from the substantial and durable materials of which it is composed, is called the *Wan-show-keaou*, or "bridge of ten thousand ages." The larger bridge on the northern side consists of about forty arches, which are merely immense slabs of granite, thrown across at right angles with the piers. The lesser bridge on the south consists of nine similar arches. At high water vessels of small burden can pass up the stream by lowering their masts. At low water a cascade is formed from the higher part of the stream into the lower level of the river on the other side. The larger bridge is occupied by shops, and its narrow thoroughfare is generally crowded by all kinds of busy wayfarers. Over this bridge I proceeded in a chair, on my way to the residence of the British Consul, between whose hospitable dwelling and my little lodging on the island I divided the time of my subsequent stay at Foo-chow. A long suburb, consisting of a single street, and abounding with every variety of trades and handicrafts, extended for more than two miles from the bridge to the southern gate of the city. Every part of it was thronged by the same noisy crowds of people, in whom were to be

observed more pugnacious looks, and more frequent signs of intemperance, than are commonly seen in the northern parts of China. The frequent jostlings and blows from the chairbearers, inseparable from the crowded state of Chinese streets, were generally borne with their usual calm indifference. On a few occasions, however, I experienced no slight interruption from this cause, and my bearers were involved in trouble, being unceremoniously apprehended, to compensate the damage to various articles of domestic use, which they broke or upset in their eagerness to press forward. One literary gentleman, also, so far forgot the precepts of his philosophy, as to follow us for above a hundred yards, seizing every opportunity of beating most unmercifully the head of one of the bearers, who had brought the chair into contact with his person. The looks of the people were cold and forbidding, although their demeanour was not devoid of external respect. There was no rude assembling of a crowd, nor any noisy ejaculations at the presence of a foreigner. Generally, also, there was an absence of any troublesome outbreaks of curiosity. Our course lay through this long street, which was a fair specimen of Chinese streets in general. Here were to be seen the artisans of the various branches of native industry pursuing their busy work, and vending the products of their labour, in one and the same room, which served the triple object of workshop, warehouse, and counter. Here were crowded together in their narrow dwellings, amid the din of forges and hammers, little groups of wire-drawers, braziers, button-makers, and smiths, with four men alternating their rapid blows on the sounding anvil. Here again were to be

seen image-makers, lamp-makers, carpenters, shoemakers, tailors, gold and silver leaf-beaters, umbrella-makers, cotton-beaters, grocers, druggists, jade-stone cutters, seal-engravers, and decorators, with the professors of the numerous arts which supply the necessities or luxuries of Chinese life. Further on were to be seen picture-shops, hung out with the tawdry performances of native artists, and caricatures of English admirals, colonels, ladies, and steam-boats. At every corner were to be seen portable kitchens steaming away, and supplying to hungry expectants the savoury materials of a hasty meal. For the more wealthy a succession of cook-shops, wine-shops, and tea-shops, lined the way. A little further on, a crowd of gamblers disputed a few square feet of ground with the holders of orange-stands or the venders of sweetmeats. Near to these were the well-stored shops of pawnbrokers, or the decent exterior of shroff-bankers, with bunches of copper cash, in elegant imitation-work, hanging before the house as the emblem of their calling. Soon again we passed the usual crowds of china-shops, pipe-makers, grain-dealers, paper and tinfoil manufacturers, weaving-looms, silk-dealers, trinket-makers, and, lastly, a few book-shops, to indicate that, amid the general eager activity to supply the wants of the outward man, knowledge had its votaries, and the mind could here receive its appropriate intellectual food. Occasionally three or four Bonzes sauntered by, whose listless looks betrayed their little participation in the busy cares of the world around them; and whose sanctimonious garb afforded no protection from the rude jostling of the secular crowd. Now and then a few gentlemen, or expectants of office,

passed along, borne on the shoulders of their less affluent countrymen. Lower down in the scale of society might be seen, every half mile, some wretched culprits, bearing the heavy wooden collar as a penalty of the broken laws, blowing at the scanty charcoal with which they sought to repel the pinching cold from their extremities, or trying in vain to obtain the denied slumber. Further onward again, the possessors of liberty were assembled in a public tea-tavern, sitting over their beverage, to listen to an itinerant scholar, who expounded for hire one of the ancient classics, or declaimed from his humble rostrum on some exciting subject of popular romance. We soon entered the city, through the massive archway of the southern gate, and proceeded, by a sudden turn on the left, along the inner side of the city wall. After pursuing our way for another mile, over a thinly-inhabited part of the city, we passed through a fine avenue of trees. The British union was soon after to be seen floating from a flag-staff on the overhanging rocks, which crown the summit of the *Wooshih shan*, or "Black Stone hill." An ascent over alternate pathways and terraces brought me at length into full view of the romantic assemblage of pleasure grounds and ancestral temples, which form the site of the British Consulate. On this beautifully-wooded retreat the largest temple was in course of preparation for an English residence, and was already partially inhabited by the Consul and his lady. The firmness of the late Consul, Mr. Lay, succeeded in effecting a removal of his official residence from the insalubrious vicinity of the river-suburb to its present agreeable site. The Chinese authorities exerted their

influence with the priests of the principal temple, who, for the consideration of a few hundred dollars as annual rent, willingly abandoned their claims to the building. With that loose attachment to their religion, which is generally characteristic of the whole nation, the priests beheld with complacency their benefice and grounds changed into a foreign residence; and the abbot himself, in the character of head-gardener, might be seen every day busily superintending the requisite alterations and repairs. Although taking the life of animals is a violation of a prominent article in the Budhistic creed, my old friend the abbot (for during my stay I had the pleasure of forming his acquaintance) would at all times readily afford his services in procuring for foreigners pheasants, geese, ducks, and any kind of game. The liberality of the Mandarins was perceptible in one of the conditions which they, of their own accord, introduced into their agreement with the building contractor; viz. that the masons and carpenters should never perform any work on the Sabbath-day, nor in any way interfere with the religious observances of the English. In the same spirit the Mandarins, before paying the Consul a visit, frequently sent to inquire whether it was the Sabbath-day or not. The abbot also of an adjoining Taouist temple, with a remarkable absence of bigotry, for a small monthly sum has willingly admitted one of the officers of the Consulate as a tenant of a portion of the sacred building.

From the top of Woo-shih shan, 500 feet above the surrounding level, a fine view is gained of the city and the adjacent country. As I sat on a corner of one of

the projecting rocks, with the huge masses of stone lying around and aloft, the perennial monuments of one of nature's most violent convulsions, the quiet solitude of the spot where I lingered contrasted strongly with the busy scenes below, and the animated appearance of the adjacent country. At my feet lay the populous city of Foo-chow, with its teeming masses of living industry. At a little distance beyond, the undulating plains, which surrounded the city, retreated on either side, till they met a range of lofty hills, rising from two to three thousand feet in height. On the east, north, and west, at the distance of five miles, a slightly broken country terminated in some high precipitous ground, which formed a bold amphitheatre around the northern half of the city. On the south, a level country extended across the river, nearly twenty miles, to another series of hills, which closed in the prospect. The river, with its meandering turbid waters, pursued its rapid course from west to east, a depression in the outline of the distant hills showing the direction in which the river divided their range. The whole country around formed a circular basin, with a diameter of about twenty miles.

In the city itself the dingy expanse of houses and streets was relieved by a hill, which rose abruptly at the northern extremity, and was surmounted by a conspicuous watch-tower. On the south-east, another hill, rising from the level of the streets, and having its sides covered with interspersed dwellings and temples, rivalled in height the hill on which I was stationed. Two pagodas intervened between the two hills in the southern portion of the city. In other parts, high orna-

mented wooden poles, or the bright red colours of the walls, denoted the various temples, or the residences of the great Mandarins of the city. The devious and irregular circuit of the city-walls, the strange forms of the city watch-towers, the more regular appearance of the public granaries, and the verdant foliage of trees peeping forth from amongst the crowded streets, imparted some relief to the fatiguing similarity of objects.

Such is Foo-chow, with its immense population, as the exciting impressions of that moment fixed its outline indelibly on my mind. The various sounds ascending from below; the trade-cries and tinkling of bells from the crowded streets; the beating of gongs, drums, and cymbals from the precincts of the temples; the noise of fireworks from the offerings of the superstitious, mingling inharmoniously with the guns announcing the exit of Mandarins from the city-gate; the confused scream of the buzzard-hawk careering in its circling flight on high; the flocks of minas, crows, and magpies, fluttering on all sides; the shouts of men and the gambols of children, with the full tide of population borne along in the busy channel of toil and trade, stole on my ears, and convinced me of the reality of the animated masses which were mingling in the cares of life below. Only a few idle priests from the adjoining temples, some wandering beggars, some boys collecting fuel, or a few strangers who had come hither to catch a bird's-eye view of the provincial capital, disturbed the solitude of the spot, and helped to awaken the mind from the silent reveries of the moment.

It was no common trial, however, to my mind, as I

gazed from the summit of this hill on the populous city below, to reflect, that here above half a million of immortal souls, spell-bound by idolatry or atheism, in the capital of one of the largest provinces of the empire, the seat of a viceroy having two provinces under his jurisdiction, should nevertheless be destitute of a single Missionary labourer from Protestant lands, and that no effort should yet have been made to convey to them the inestimable blessings of the Gospel. It was a comfort to remember, in such a spot, that even China formed part of the purchased inheritance of Christ, and that her pagan population would hereafter become subjects of the kingdom of God.

The next day I engaged a Chinese teacher, a native of the place, able to speak both the local and the Court dialects, who was to be employed in accompanying me on my strolls as an interpreter, and in explaining any objects that might arrest my attention.

At the time of my arrival at Foo-chow, the relations which subsisted between the British Consul and the local authorities had assumed a character of more than ordinary interest. The late Mr. Lay, on his arrival in the latter part of 1844, to open the port, had to encounter considerable obstacles in the unwillingness of the Chinese authorities to grant him a suitable residence, and the symptoms of a general disposition to slight his office. As it has been already intimated, persevering firmness and determined remonstrances had surmounted these temporary difficulties, and a growing spirit of liberality and respect towards foreigners had been excited. The removal

of the Consulate into the city, and a frequent interchange of visits, had gradually produced a friendly understanding with the Chinese authorities, which was also happily promoted by the present Consul. Repeated proclamations were issued, inculcating respect towards foreign strangers, and denouncing punishment against offenders. Things proceeded favourably, till about three months previously to this time, when a gentleman, attached to the Consulate as interpreter, as he was walking on the city wall, adjoining the quarter of the city inhabited by the dominant race of Manchoo Tartars, was assaulted by a number of men, who pelted him with stones, and chased him from the spot. This assault was made a subject of grave remonstrance with the authorities, and the threat was held out by the Consul of the visit of a ship-of-war, unless speedy reparation were made by the summary punishment of the offenders. Copies of his remonstrance were sent alike to the viceroy and the Tartar general, the latter of whom possesses exclusive jurisdiction over the Manchoo part of the population, who form the garrison of the city. Although, at first, they treated it as a light matter, and issued a proclamation, in which, with a strange mildness of terms, they affected to speak angrily of the "breach of good manners" committed on the occasion of this assault on a stranger, the determined protest of the Consul against the terms of the proclamation soon brought matters to a crisis. The Tartar general, in the paroxysm of his alarm at the possible consequences of a collision, arrested six Tartars for the offence, three of whom were punished with the bamboo, and the other three underwent the severe punishment

of the cangue, or wooden collar, for a month. The novel and unprecedented event of a Manchoo Tartar wearing the cangue, from which mode of punishment they had hitherto enjoyed a prescriptive immunity; and the humiliating announcement, attached as usual to the wooden plank, of the crime for which they were punished, and that, too, an assault committed on a new-comer and a stranger, were doubly mortifying to the pride of this arrogant class of inhabitants, as it was also a subject of invidious exultation among the purely Chinese portion of the population. During the few preceding weeks there had arisen an evident improvement in the position of foreign residents. During my stay, I had frequent opportunities of testing the truth of this fact, and the result of this experiment will be seen in the following journal of daily occurrences.

Dec. 18*th*—I was carried in a chair on the city walls around their whole circuit, which formed altogether a distance of eight or nine miles. Ascending at a breach in the wall, close to the foot of the Woo-shih shan, I proceeded in a westerly direction. A little avenue, formed by the battlements on one side, and a little row of trees close to the wall on the other, skirted the lower part of the Woo-shih shan, with its beautiful assemblage of shrubberies rising up the hill-side. The wall itself varied in height, but generally averaged thirty feet on the outer side. The causeway on the top was of sufficient breadth in most places to form a road for a single carriage, and was of regular and even construction, although overgrown with grass along the edges. As Foo-chow is a garrison city, with a large provincial staff of civil and military Mandarins,

the walls are guarded with great strictness, and there is a succession of watch-towers every two or three hundred yards, with a few cannon resting on carriages without wheels, and pointing outwards into the adjacent country. From the clumsiness of this contrivance they are capable of being moved only a little way on either side, and can only be brought to bear point blank on any object or mark. Several of the sentries came around me as I examined the contents of these buildings, and betrayed some suspicion at seeing my note-book. Some of them were rather loquacious; but their eloquence was employed in vain, as I could only comprehend one of their questions — whether the cannon of my honourable country were made of iron or brass. Some lofty and beautiful trees in the fields, and a few ponds covered with the lotus-flower, fringed the outer portion of the wall. On the inner side some sheets of stagnant water, and a long range of public granaries, stored with provisions against seasons of dearth, filled up the space till we arrived at a building, which had the appearance of a city gate, but which proved to be the *se-shwui-kwan*, or "western water-barrier." A long cannon here guarded a windlass, which drew up or let down (as occasion might require) the sliding board of a large water-course. This was opened in order to carry off the drains and sewers of the city, but was closed in the time of inundations; the water in the suburbs, on such occasions, rising far above the level of the city. We next came to the western gate of the city, which had a spacious colonnade supporting a watch-tower, and afforded a view of the adjoining suburb. From this point, on the outer side, a large sheet of water, called the *se-woo*, or "west-

ern lake," extended in a parallel course with the wall for several furlongs. A slight rising of the ground bounded it on the further side, where it had a temple and a few small bridges. Some boats and fishing-nets were also disposed at intervals over its surface.

On our arrival at the north gate, about a mile and a half further on, the keeper followed me, eyeing my note-book, and showing, amid all his acts of politeness, evident signs of suspicion. The wall at this part began to ascend the lofty hill on the extreme north, which is included within the walls, and is surmounted by a large watch-tower, forming one of the most prominent objects to a visitor approaching the city. This tower overlooked the city and the surrounding country, and had seven large stone furnaces, which served as beacons in case of fire or the approach of an enemy. Immediately outside the wall there was a precipice, 200 feet in depth, covered with irregular patches of trees. Beyond this rugged hill there were no suburbs. The country was bare and bald, but bore the marks of cultivation at a little distance outside. On the inner side there were some villas, interspersed among gardens. Orchards of fruit-trees, lichens, and banians, with some cedars rising above coppices of dwarf-shrubs, pointed out the quiet retreat which wealth here afforded to its proprietors from the crowded parts of the city. Lower down the hill as the wall bended towards the east, the houses and dwellings were more isolated, and of a better kind. We soon after arrived at a portion of the wall, which bordered on the densely inhabited parts of the city. The gate called *Tsing-low-mun*, with its three lofty stories, conducted us b a dark passage on the upper

story, through heaps of rubbish and a rope manufactory, to the vicinity of the Manchoo Tartar population. Here the keeper followed me for some distance, and some Manchoos passed, evidently subdued by the recollection of recent events, and not at all disposed to interrupt my progress. Passing another large water-barrier, with its three Manchoo keepers, I arrived at last in the quarter of the city which, till a recent period, none but the Tartar race were allowed to frequent. The keepers gradually relaxed their scowling looks, as I distributed a few tracts among them, which they received with smiles, but soon resumed their anxious disconcerted air. I determined so far to humour their minds as to put out of sight my memorandum-book, which they regarded with evident dislike. Several Tartars now passed by, scowling in spite of their efforts to appear unmoved, and hardly daring to look towards me. Some few, with a fierce air, would hurry by my chair, without even lifting their eyes towards my person. I had declined the offer of an attendant from the British Consulate, that I might be better enabled, without the advantages of official protection, to test the practicability of such an excursion by foreigners. Frequent questions passed between the keepers and my teacher, the latter appearing to be destitute of fear, and fully sensible of foreign protection. A keeper ran on before to the next gate, to report, with anxious looks, my approach, and to prevent any ebullition of popular excitement. I could not, therefore, be surprised at the crowd assembled at the *Tang-mun*, or "Hot-bath Gate," where the gift of a few tracts, however, soon produced polite bowings and a courteous reception from the

officer in charge. The parts of the city adjacent to this gate, and to the *Tung-mun*, or "East Gate," at which we next arrived, were occupied exclusively by Tartars, many of whom were practising archery at a target in a military exercising-ground below, and who desisted from their exercise in order to gain a view of the unexpected visitor, as I passed. A Manchoo officer sent on three attendants to conduct me in safety to the next gate. They could all speak the Mandarin dialect, but, when speaking amongst themselves, employed the Manchoo language, which abounded with extraordinary intonations and inharmonious sounds. They were generally dressed in military costume, with red caps and high boots, although most of them united some trade with their military calling. They had the appearance of being a haughty and arrogant race, whom a slight provocation would excite. Nor were my Chinese bearers of the light-spirited garrulous class of people, with whom I mingled in the more northern parts. In a silent and serious mood they trudged onward, willing to meet every wish, but not enjoying a salient flow of spirits. After passing some marshy ground, skirted by a wretched class of habitations, we arrived at another of the water-barrier gates, where the polite bowing of the few remaining Tartars, whom I passed, seemed to indicate a desire to efface the remembrance of the recent assault on a foreigner; although the remembrance of the cangue probably exerted some influence in prompting these civilities.

The *Kew-sin shan*, or "Hill of the Nine Genii," soon after caused an ascent in the course of the city wall. A number of buildings, projecting from little rocky

eminences, extended along its side to the summit. This hill shared, with the opposite hill of the *Woo-shih shan*, the southern side of the city. It had numerous inscriptions carved on its rocky columns, and commanded a fine view of the river, in its course towards the sea between the towering barrier of hills, which wall in the cultivated valley on either side. The *Kwan-yin-meaou*, or "Temple of the Goddess of Mercy;" the *Pih-tah*, or "White Pagoda," of seven stories, with bushy shrubs issuing forth from crevices on the top and around its sides; and the *Shih-tah*, or "Stone Pagoda," another half-dilapidated building of seven stories, with its branching roofs rising one above another, occupied the space between the foot of the *Kew-sin shan* and the *Nan-mun*, or "South Gate." The mercantile portion of the population are situated principally in the vicinity of this gate, on account of its proximity to the populous river-suburb of Nantai. Proceeding half a mile further, I at length arrived at the spot by which I had ascended the wall on my outset, the whole circuit of the city having occupied about three hours.

CHAPTER XXIII.

FURTHER INCIDENTS AT FOO-CHOW.

EXCURSIONS UP THE RIVER AND INTO THE REMOTE PARTS OF THE CITY—VISIT TO THE DISTRICT OF THE MANCHOO TARTARS—ANXIETY OF POLICE TO PREVENT A DISTURBANCE—GRADUAL FRIENDLINESS OF THE TARTAR SOLDIERS—THE "HOT-BATHS"—PRESENT POSITION OF THE TARTARS THROUGHOUT THE EMPIRE—THE CONTINGENCY OF A GENERAL REVOLUTION IN CHINA CONSIDERED—LATITUDINARIANISM OF TAOUIST AND BUDHIST PRIESTS—ROMAN CATHOLICS—MAHOMEDANS—DETAILED OCCURRENCES OF THE NEW-MOON FESTIVAL—CULPRITS WEARING THE WOODEN COLLAR—WRETCHED CLASS OF BEGGARS—SUBURB OF NANTAI—FISHING CORMORANTS—CASE OF SUPERSTITION AND PRIESTCRAFT.

The next few days were occupied in an excursion a few miles up the river to another large bridge which crosses the Min, in visiting the temples adjacent to the Consulate hill, and in perambulating the different streets of the city. On one of the latter excursions, I proceeded from the south gate northward, into the heart of the city, through the principal street, called the *Nan-mun-keae*, or "South Gate Street." In this part the people were remarkably well-behaved in imposing restraints on their curiosity. Though they would throng around any shop into which I entered, they would always retreat on either side, so as to form a passage for me on my coming out, without being

obtrusive or troublesome in their eagerness to watch my proceedings. These little crowds seldom exceeded a hundred persons, and were very peaceable and orderly in their deportment. As I walked along, the outbreaks of their curiosity were generally confined to an attentive survey of my dress and person. The shops were of a superior kind, especially those in which European articles were exposed for sale, watchmakers occupying a few of them, and making a fair display of clocks, time-pieces, and watches of native and foreign manufacture. In this main street, and in one of the principal cross streets, which led, by a turning on the left, through the viceroy's palace-yard, there were several curiosity shops, well supplied with old bronze vases, images, jade-stone ornaments, and carved wood, for which the owners generally asked exorbitant prices. As I approached the central parts of the city, the crowd, being here less familiarized with foreign features, was more troublesome; and once or twice the sound of *fan kow*, "foreign dog," struck my ear. Once hearing this sound proceed from a youth close to my side, I fixed my eye on him, to intimate that I understood the phrase; on which he shrunk back into the crowd, sometimes summoning up a laugh and repeating aloud the offensive expression, which he saw I fully appreciated. I made a remark to my teacher concerning their liability to punishment by the Mandarins for this rude conduct. Unfortunately he mistook my meaning,—a mistake more justly chargeable on my limited vocabulary of Chinese words than on his dulness of comprehension; and I soon had the mortification of finding myself at the entrance of a police court, to which he was con-

ducting me to lodge a complaint before the magistrate. As he was knocking at the door, and trying to open the barred entrance, I fortunately discovered the mistake, so as to prevent his continuing the attempt. On our coming out, the crowd, which was rapidly increasing, raised a cheer, either of exultation at our appearing to be baffled, or of approbation of my not persisting in the complaint. I heard, however, no more of the expression, the only epithet which saluted my ear during the rest of the walk, being *fan yen*, "foreigner." After passing under an extensive public building, which crossed the way, and exhibited aloft the unusual spectacle of a large clock with a European dial, we were followed by an increasing crowd, chiefly of boys, to the large suite of courts and temples forming the *ching-wang-meaou*. Here the voices becoming louder, and the people somewhat more boisterous, a police-runner attached himself to me from one of the public offices. This new comer was apparently very anxious to prevent my experiencing any annoyance, and did not allow the crowds of boys and idlers, who followed, to approach within twenty yards. At length the latter, being tired of following, gradually turned back and left their places to be supplied by the idlers of the next street through which we passed. From time to time he also offered me oranges and betel-nut.

Our course now lay through a narrow defile of lanes, abounding with refuse and nauseous odours, towards the eastern quarter of the city, where I determined on paying a visit to the Manchoo Tartars. On my way the people evinced increasing signs of curiosity; and when I entered a shop to rest, the policeman

had to station himself at the door to prevent any pressure, returning inside at intervals to offer me a pipe of tobacco, or to perform some similar act of civility. At last I entered the district of the Manchoos, where none but the dominant race are permitted to reside; and to which, till recently, no Chinese were bold enough even to pay a visit. Men, women, and children, of every age and condition, turned out to see me as I passed down their streets, with looks which betokened mingled surprise and dissatisfaction. They generally appeared to be of more solid frame and higher stature than the inhabitants of pure Chinese descent. They all appeared exceedingly anxious not to give any umbrage or ground of offence. The elder portion of them kept waving their hands, or using their lungs, to deter any of the younger people from following our steps; and at one of the police-stations the officers made them all turn back and desist from following. As we approached the entrance to the Tartar general's palace-yard, my teacher and the police-guide wanted to take a sudden turn down a narrow street on the right. I persisted, however, in leading the way through this extensive range of courts into the Manchoo streets on the opposite side of the palace. A Manchoo officer now joined our little party as an additional escort, and accompanied us till our arrival at the east gate, where we turned to the northward, and pursued our way over the military exercising-ground inside the wall. Here about fifty Manchoos followed, who performed various little acts of attention, and proceeded to show me the curiosities of the neighbourhood. They first took me to a hot spring, strongly impregnated

with sulphur, the water of which I just tasted, but which they prevented my drinking, saying that their horses were brought thither to water. They next led the way, in a small body, to the *Tang-mun*, or "Hot-Bath Gate," through which they conducted me into a little suburb, where the Manchoo and Chinese inhabitants are mingled together. We soon arrived at the public hot-baths, where, for a fee of two copper cash, the inhabitants possess the privilege of an ablution in these medicinal springs; to which cause some persons ascribe the fact of cutaneous diseases being less frequently observable among the inhabitants of Foo-chow, than of other Chinese cities. The first object which I beheld, was about twenty men in a round circular bath, of not more than six feet in diameter, all immersed up to their chin in the steaming fluid, and packed as closely as faggots. A shout of laughter, unusual among the serious gloomy people of Foo-chow, proceeded from these twenty heads, trunkless as far as my eyes were concerned. Three or four men were sitting on the edge, waiting till one of the twenty came out of the bath and made room for another person to join the bathers. One or two others were anointing their bodies with liniment or plaster, having apparently used the bath to cure their sores. A little further on there was another bath, with its twenty Chinese similarly packed in a shallow well. A few persons were drinking at another well under the same roof. At a few yards' distance there was a well, partitioned off to some distance, and guarded from bathers, where the water was carried off in buckets, and persons were only permitted to drink. The water was exceedingly hot, even in a cup; but had no medicinal taste.

In the meantime my new conductors grew very friendly, and by degrees became even cheerful. They asked me my honourable surname, and requested me to write it on the sand. They afterwards wished to know what office I filled, and the time of my arrival at Foo-chow. The information supplied to them by my teacher I was unable to understand; but I had reason to infer, from some circumstances which occurred on a similar occasion, that, in spite of my explanations to the contrary, he made many exaggerations and mis-statements respecting me, and sought thereby to augment his own importance. The Manchoos at Foo-chow have been estimated at about 3000 in number; but according to their own accounts on this occasion, they had no means of accurately ascertaining their precise numbers, which, however, they computed as amounting, with women and children, to about 8000. They have the character of being a turbulent and haughty race, and sometimes occasion much difficulty to the Chinese officers of Government, from whose jurisdiction they are generally exempt, and are subject only to officers of their own race. They still retain the pride of conquest after the lapse of two centuries; and as they never amalgamate with the Chinese, and are not very numerous throughout the empire, a revolution is more than probable when any general grievance shall arouse the spirit of the nation, and a leader be found able and willing to head a general revolt against their dynasty. The Tartar yoke is said to be at times very galling and humiliating; but the dominant race have wisely consented, from the beginning, to share the Government with the vanquished; and the system of literary degrees theo-

retically opens the door of political preferment to all persons without any distinction. The probable nearness or remoteness of the period of Chinese emancipation from Tartar rule is an enigma of difficult solution, and can form only a subject of doubtful conjecture to foreigners, who possess little knowledge of the political condition of China beyond a few general impressions, founded on a very imperfect induction of facts. The Emperor appears to share a large portion of loyal attachment, as a good man and just ruler; and only a few of the Chinese, who are connected with foreigners, ever dare to breathe the treasonable language of dislike towards the existing Government. Popular opinion is, however, powerful in China; and though there are no regular channels of manifesting its power in the absence of a representative Government, it cannot safely be outraged. A grand national disaster alone appears likely seriously to endanger the stability of the present dynasty; and if the treaty of Nanking had not arrested the career of invading conquest, the capture of Peking might ere now have driven back the reigning family to their native dominions in Manchooria, and China Proper might be just emerging from the widely-spread disasters of a general anarchy. The viceroy and Tartar general in Foo-chow hold equal rank, but are seldom on terms of cordiality, the boundaries of their equal and divided authority frequently operating as a cause of misunderstanding.

Returning into the heart of the city by a different route, I at length reached the vicinity of the viceroy's palace. I called a sedan-chair from a public stand in a neighbouring street, and after another half hour

found myself at the foot of the *Woo-shih shan*. Here the Chinese servants attached to the Consulate, with their office as "retainers of the great English nation" embroidered in large characters on the bosom of their dress, as they strutted about in the apparent consciousness of British protection, were living proofs of the mighty inroads which have, during the present generation, been made on the exclusive policy of the Chinese Government.

On various other occasions I visited the central and western parts of the city, occasionally sitting down in the shop of a tradesman. The individual natives, with whom I formed an acquaintance during my stay, as well as the people generally, whose feelings I had an opportunity of testing, showed the same friendly disposition, which is prevalent among the Chinese in other parts accessible to foreigners. The most unfriendly part of their conduct was their unreasonableness in demanding large sums of money for the most trifling articles, which I wished to purchase. One man came down to my price with great humour, as I remonstrated with him on his making such a difference between his Chinese and foreign customers, and repeated the proverb, "All the people comprised within the four seas are as brethren."

During my daily strolls on the *Woo-shih shan*, I had continual opportunities of an insight into the various characters and pursuits of the people, who sauntered to these parts as the Hyde Park of Foo-chow. On one occasion I enjoyed the hospitality of the abbot of a Taouist temple called the *Taou-shan-kwan*, a venerable old man, seventy-five years of age, with long, flowing, white beard, who, with his brother priests, was very

friendly and polite. One of them afterwards re-joined me alone; and after reading for a few moments a Christian book, as if to show the universal scepticism of his mind, or his opinion of the unimportant character of such subjects, he gave utterance to the latitudinarian remark, that all religions were in principle the same. Some Bonzes also followed me in order to procure books, which they received with their usual protestations of gratitude. Daily instances occurred of the real indifference of both sects alike to their respective superstitions, and of the total absence of any alarm at the possible diminution of their influence by the dissemination of Christian tenets in these publications.

In the same locality, and within a few minutes of time, a Chinese Roman Catholic, who inherited from his ancestors a profession of Christianity, after receiving a tract, drew forth a medal suspended from his bosom, and inscribed with the images of Joseph, the Virgin, and John the Baptist. The sight of these (he said) recalled to his mind the good things which he read in his holy books. From other sources I gained the information, that there had been a recent persecution of the Roman Catholics in the neighbourhood, originating in their refusal to subscribe money to the building or repair of some heathen temple. A Spanish padre, named Justo D'Aguilar, had been residing for a year at Foo-chow, under the terms of the recent edict of universal religious toleration. He wore a Chinese costume, but was said to be a person of but little activity of body, or energy of mind, and to be greatly discouraged at the prospects of Roman-Catholicism in the city. The people were, in his

opinion, so apathetic, that he despaired of making any converts from among them. In the northern part of the province of Fokeen, at the distance of a hundred miles from Foo-chow, there is a Popish bishop, a Spaniard ninety years of age, who has been fifty years in the country. There is also a Popish college; and the Romish converts are said to be more numerous than the pagan inhabitants in some of those districts, so that they are too powerful to become the victims of persecution. In the course of an interview, the British Consul took occasion to remonstrate with the acting governor of the province against the invidious distinctions and exclusive spirit, which were supposed to pervade the *second* edict of Ke-ying, apparently limiting the *first* edict of toleration to the professors of the Roman-Catholic religion. In his reply, the governor deprecated the idea of such differences being known at Peking; and stated that the Emperor, in the full spirit of extending equal privileges to the French and English nations, would grant free and perfect toleration to the religion generally of Western nations. He also intimated, that although at Peking the Imperial Government knew no difference between Roman Catholics and Protestants, he himself appreciated the distinction, and preferred the Protestants as less disposed to political intrigues. The native authorities appeared to be well acquainted with the movements of the Spanish padre, but had thus far acted with liberality, promptly checking the maltreatment of the Chinese converts, when the real facts of the case had been duly explained to them.

Mahomedanism, also, is not without its representatives in the city, six priests being resident at Foo-

chow, who soon gain intelligence of the arrival of any Mussulmen in the crews of foreign vessels, and visit all such new-comers in order to sell their sacred writings. There are also between twenty and thirty Mahomedan *fakirs,* or religious beggars, who subsist on the superstitions or the fears of the people. Popular report states them to be the special favourites of a Mongul Tartar, a member of the highest board of the State, who, from Peking, would denounce punishment on any person slighting the beggars. Whether this rumour be true or false, there is no doubt of its being serviceable to this class of the wretched objects, who are so numerous in Chinese cities.

Dec. 29*th*—This being the period of the new moon, the twelfth of the current Chinese year, the usual scenes of the season gave an appearance of additional excitement to the streets. Parties of mendicant Bonzes were to be seen marching in slow movement, and chanting some religious song, while one or two of their number visited the neighbouring shops, to make a collection. They had sometimes to wait for five minutes before the tradesman, busily occupied with his customers, deigned to take any notice of the priests, who were generally dismissed with a few copper cash. Close by, two men of more than ordinary irascibility of temperament, were fiercely dealing blows at each other's person, but were held back by the surrounding crowd, so that little harm was done by the excited pugilists. After being with difficulty separated, they again rushed towards each other, and levelled their aim with redoubled fury; but being again pulled back, they had only the satisfaction of

beating the air. It was pleasing to observe the general anxiety of the people to prevent any further collision between the contending parties, as contrasted with the disgraceful scenes sometimes seen in more civilized countries on such occasions. The shopkeepers rushed out of their houses, and for the time it appeared to be every man's business to separate the combatants, and lead them in different directions. The system of dividing the city into wards, and making the respective householders of each responsible to Government for a breach of the peace in their district, is here productive of the best effects, not only in the prevention of disturbances generally, but also in securing good treatment to any stranger who visits the city from European vessels.

The frequent bridal processions and sounds of music indicated, also, a more than ordinary number of weddings at this auspicious season. Now and then, also, a newly-promoted *sew-tsai* might be seen making a formal visit to his friends, in a chair, with a retinue of attendants and pipers, and rejoicing in the consciousness of his newly-acquired dignity. Soon after sunset the inhabitants of whole streets might be observed bringing forth from their houses little heaps of paper, inscribed with Chinese writing, which they reverently burnt before the door, to prevent any possible desecration of their written character. The smoking embers might be traced in succession for some distance, as a mark of the universality of the custom. The poor delinquents, who bore the wooden collar as a punishment for their offences, and who outnumbered all that I had seen in every other part of China, seemed also at this time to enjoy some little

alleviation of their sufferings, in the kind attentions of their friends. Some aged man might be observed, whose appearance pointed him out as the parent of the criminal, feeding, with paternal kindness, the full-grown offender, who enjoyed, either by connivance or permission of the police, his share in the convivial festivities of the season.

The offences for which they suffered this slow and attenuating torture were, generally, theft; and the mode of their punishment often gave rise to strange scenes. Occasionally, a son of tender years might be seen performing the office of filial piety, in removing the accumulated dirt from the person of his father. The criminals themselves seemed to have exerted their powers of invention in discovering modes of compensating the inconvenience of the projecting plank separating between their upper and lower extremities, by toothpicks and ear-picks, two feet in length, which, with extended and carefully-poised arm, they endeavoured to insert over the wooden encumbrance into the appropriate place of reception. Soon after sunset, a policeman arrives to unlock the chain which fastens the cangue to the wall, and the culprit is marched for the night to the common prison, whence, on the following day, he is again conducted forth for exposure to public gaze.

It was difficult to conceive any thing more wretched than the squalid class of beggars, who might be seen in all the degrees of want and misery, from a state of tattered garb and partial nakedness to that of extreme destitution, shrivelled limbs, and pale-stricken countenance, loitering in the streets for the casual alms of the benevolent, or lying by the way-side in the help-

lessness of pining sickness. One poor sufferer was pushing himself along in a kind of box, with his lower extremities eaten away by disease. He had placed one of his feet, withered and dried, on a peg in front, in order to obtain, by this hideous spectacle, the earnestly-sought relief of the busy way-farers. A Manchoo military officer, passing by in his chair, and attended by his lictors in all the stateliness and pride of wealth, was a strong contrast with the widely-prevalent destitution of the beggar-population.

During the latter part of my stay at Foo-chow, I remained generally on the little island between the two bridges in the suburb of Nantai. The principal part of this suburb is situated on the southern bank of the river, and contains a population of 20,000. The greater portion of these consist of boatmen, sailors, and natives of Ningpo and of other distant places, who come to the city in trading junks. This part abounds with fish, fruit, and vegetables, which are everywhere exposed for sale. The two latter articles are brought hither by a fine healthy race of countrywomen, whose hardy frames and active steps present a strong contrast with the limping gait and stunted growth of the female population of the city. The practice of cramping the feet by bandages from early infancy, though not universal, as in the more northern cities, is very general; few women being exempted from this customary infliction of cruelty, except the Tartar ladies, the boatwomen on the river, and the lower classes of female inhabitants generally, who may be seen bearing burdens, and working with the activity of men. Many of these women perform the work of coolies, and hurry along the streets with bare feet, or

with light shoes made of straw. They wear a hair-pin of large size, and frequently made of silver, and are the finest and most robust race of women to be seen in China, compensating, in some degree, for the poor appearance of the other sex.

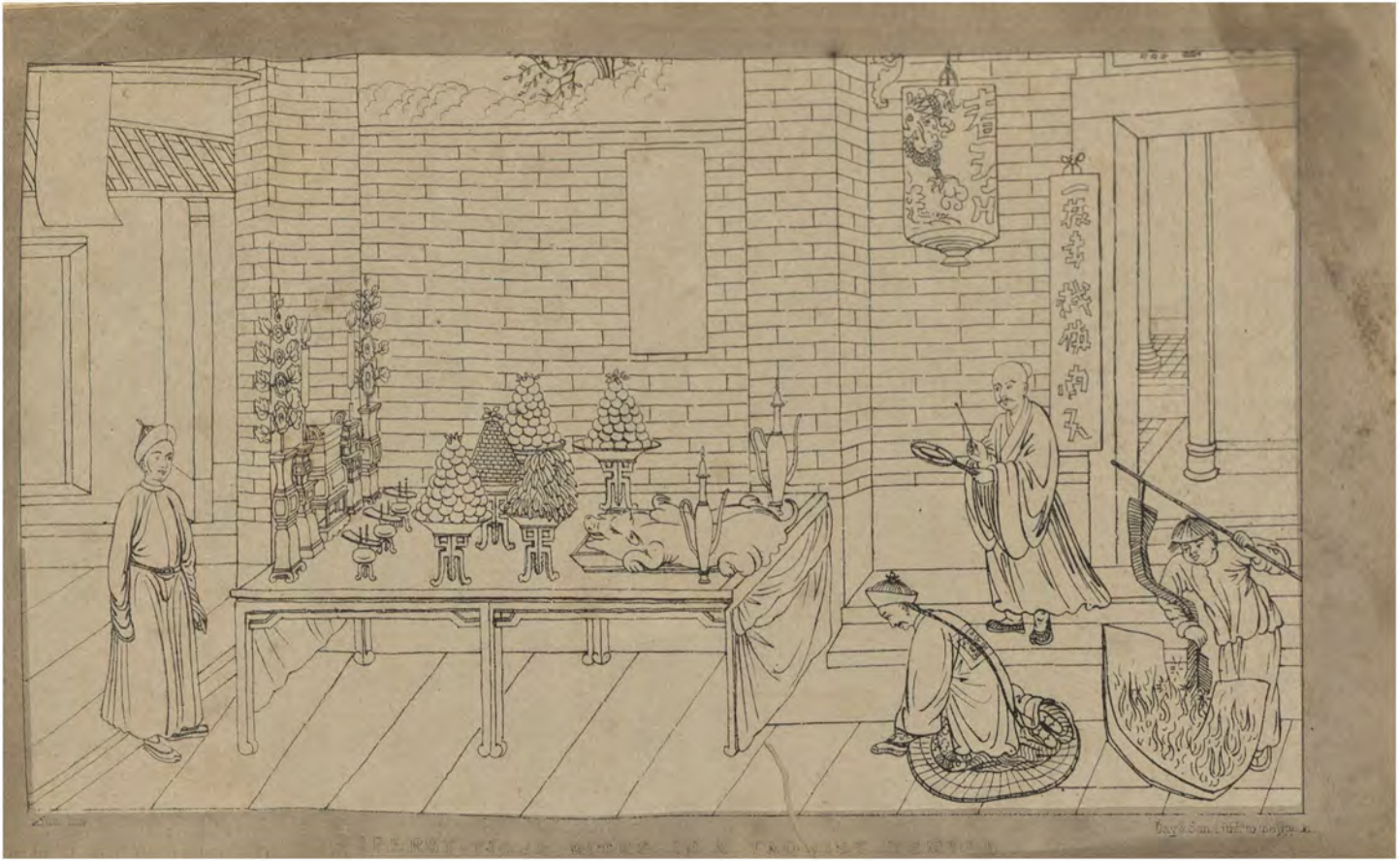
Some of the inhabitants of Nantai have an ingenious way of earning their livelihood, by training cormorants to dive into the river and bring up fish from the bottom. Generally, about the time of low water, a boatman might be seen near the arches of the bridge, with four or five cormorants perched on a boat. At a given signal from the owner, one of these birds bounded from the boat into the stream, and, after looking about for a few moments, dived to the bottom, becoming invisible sometimes for two minutes, when it generally rose, at forty or fifty yards' distance, to breathe the air. After another minute the bird again descended into the stream, and repeated the process till it brought a fish to the surface, struggling in its beak. This was a signal to the boatman to paddle his little vessel to the spot, where he cast a net into the river, and hauled both bird and fish into the boat. The bird, conscious of its desert, flapped its wings, and, by various odd motions, sought the usual reward of a piece of fish, or other food, for its success. Sometimes two cormorants were fishing at the same time, and were often for many minutes apparently lost. The fisherman, however, easily followed them, his little boat consisting merely of half-a-dozen bamboo poles, which formed a light raft, sufficient for himself and the birds, and was easily paddled with a single oar. During the time in which I watched their operations they caught three or four fish, one of which

was more than the captor could manage, and weighed down its bill below the stream as it floated towards the raft. It is said that a ring, placed round the lower portion of the throat of these fishing cormorants, disables them from swallowing their prey before the boatman arrives to the rescue.

On Dec. 31, 1845, I made a visit to the country bordering on Nantai to the south, by a hill which rose abruptly to the height of 300 feet, and afforded a good view of the city at three miles' distance. After passing over some broken ground, covered at intervals with clumps of trees, I found myself amongst thousands of tombs of every size, from the small mound which covered the remains of the beggar, to the spacious well-paved monument of the wealthy. Some of the smaller ones were covered with a hard kind of cement, or plaster, and resembled a mere mound of earth, as in western countries. The larger kind of mausoleum, from its trefoil shape, resembled the last letter in the Greek alphabet, the omega and the end of all things. A long sandy hill of undulating surface, dotted with a few plantations of cypresses and pines, formed the general burial-ground of the city, beyond which a plain of considerable extent stretched over a cultivated line of country to the distant hills.

In one of the temples on the hill of Nantai I witnessed a curious specimen of the power of priest-craft, which still retains its hold on a portion of the people. In a little temple, consisting of two or three courts, dedicated to one of the Taouist deities*, and

* Since the preceding sheets were printed I have seen reason to doubt the correctness of the explanation respecting a similar building at



entrusted to a few priests, I met a Chinese, who had come to obtain deliverance from domestic grief. The cause of his affliction was the sickness and expected death of his wife. The husband, dressed out in his finest clothes, and loaded with offerings, stood before a platform, in anxious expectation, while a priest went through a variety of evolutions, tossings, and tumblings on the floor, to procure a good omen. With his head bound in a red handkerchief, or turban, and a quantity of burning paper in his hand, the priest vigorously danced, with impassioned gestures, around a table laden with cakes and fruits, while two attendants, beating a gong and a drum, kept time with his performance. At one time he prayed in softly-uttered tones; soon again he employed scolding accents to the deity whom he invoked. At one moment he would endeavour to coax away the angry spirit; at another, he would terrify it away by whipping the air. After half an hour's frantic noise, and persevering somersets on the ground, he rose, and placed a hair-pin on the head of the anxious husband, after binding the hair into the peculiar tuft of the Taou sect. Some more paper was burnt outside the temple; the priest ceased from his flagellations; the husband bowed down several times before an idol which stood near; and after paying the usual fees to the priest, returned, apparently satisfied, to the scene of his domestic affliction.

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at Ningpo, contained in pages 165 and 209, and given by a friend on the spot. The term wan-chang appears to be used as the name of a star or deity of the Taou sect.

CHAPTER XXIV.

GENERAL DESCRIPTION OF FOO-CHOW.

TOPOGRAPHY—LOCAL TRADE—OPIUM-DRAIN OF SPECIE—NATIVE IMPORTS AND EXPORTS—MONETARY SYSTEM—PROSPECTS IN REFERENCE TO A EUROPEAN TRADE—CHARACTER OF PEOPLE—NEIGHBOURING COUNTRY—NUMBER OF RESIDENT GRADUATES, AND GENERAL SYSTEM OF LITERARY PROMOTION—DISPOSITION OF LOCAL MANDARINS—PREVALENT FEELING TOWARDS FOREIGNERS—MISSIONARY ASPECT.

THE city of Foo-chow, called, in the local dialect, *Hok-choo*, is situated in 26° 7′ north latitude, and in 119° 15′ east longitude. The amount of its population, in the absence of all authentic statistics, can only be a subject of uncertain conjecture. The extent of space within the city, actually covered with buildings, would lead a visitor to estimate its size to be twice that of Ningpo, three times that of Shanghai, and nearly five times that of Amoy. The lowest estimate, which I have heard, makes it to contain a population of more than half a million of souls. I am myself inclined to raise the number as high as 600,000—a number which will not be considered excessive, when it is remembered that the walls of the city are eight miles and a half in circuit, and that nearly the whole of the space inclosed by them is occupied by buildings. Although it is the capital of Fokeen province, it is nevertheless, on the testimony of all the high

officers of the local Government, a city of little trade with the interior, and of decreasing commercial importance. Nor is its commerce with the maritime parts of China of any considerable extent, its maritime trade being checked by the hordes of pirates who, more or less, for centuries have been the scourge of an unwarlike people, and the terror of a weak Government. The increasing diminution of its inland trade, according to the statements of some of the most respectable native traders, is mainly attributable to the restraints which are imposed on legitimate commerce and native industry by the annual drain of Sycee bullion from the country, in payment for opium smuggled along the coast. Two millions of dollars' worth of the drug are said to be annually imported into the city. The principal opium station was formerly at Chinchew, 140 miles to the south of Foo-chow; but another dépôt has also been recently established for the smuggling vessels, at the mouth of the river Min, just beyond the consular limits of the port. At the present time a considerable portion of the opium finds its way from Foo-chow to other places in the interior. From four to eight chests are also daily retailed in the city. One half of the population are supposed to be addicted to the indulgence; and even the lowest coolies and beggars often deny themselves a portion of the substantial necessaries of life, in order to enjoy the prized luxury. Upwards of one hundred smoking houses, with the exterior of private houses, but having their interior fitted up with all the conveniences and apparatus for smoking, are spread over the city. The fact of their being frequently situated near the residences of the Mandarins, and being generally

resorted to by the police and military, can leave no doubt of the perfect notoriety of their existence among the local officers of Government. A fear of the personal consequences of a collision with foreigners—a lurking suspicion of the connexion of the British Government with the opium system—a sense of inability to put down by force the well-armed foreign vessels stationed at the smuggling dépôts—and the harvest of bribes and secret duties which they are able to reap from connivance—are the several motives which probably restrain the Mandarins from assuming a position of decided hostility, and from enforcing the prohibition of this contraband traffic by the severe penalties of the law. These separate causes operate conjointly in fostering and upholding an evil which, by the general stagnation of native trade, and the constant drain of the precious metals from the country, is fast producing a crisis, involving alike the commercial ruin of the cities along the sea-board, and the financial impoverishment of the empire; and which may be a more powerful argument to those who have it in their power to arrest the evil, the closing up, from sheer decay, of one of the most important outlets for the manufactures of the West.

Notwithstanding these restrictions on its commercial prosperity, Foo-chow possesses a large amount of trade with other places in the various minor necessaries of life. From the neighbouring province of Keangse there is an import of chinaware. From the more distant province of Shanse skins and furs are supplied. Junks from Shantung, Teensing, and other places along the coast, bring vegetables and drugs. From Ningpo cotton-cloth is imported. The tribute-

bearing junks from the Loo-choo Islands, import also dried fish, birds'-nests, wine, beche-le-mer, and Japanese ingots of gold to the annual value of 10,000 dollars. The country in the north-western parts of the province supplies the staple commodity of tea, tea-oil, rice, bamboo-roots, fragrant wood. and ox-hides. From the southern parts of the province, more especially from the vicinity of Amoy and Chinchew, there is an overland transit of rattans, pepper, long-cloths, woollens, beche-le-mer, sharks'-fins, birds'-nests, sandal and other scented woods, ginseng, sugar, and quicksilver, imported from other countries into these southern ports by their more adventurous inhabitants, and furnishing them with a lucrative overland trade to the capital of the province. In return for these native imports, there is an export trade from Foo-chow of bamboos, tea, spars, oranges, paper, and tin-foil for idolatrous offerings. The number of large junks at Foo-chow is inconsiderable, scarcely amounting to a hundred, and these mostly from Ningpo. The lesser junks come down the river, which is navigable for nearly 200 miles to the north-western extremity of the province. They are provided with an immense long oar at the stern, and sometimes also at the bow, instead of a rudder, to counteract the power of the stream, which abounds with rapids, and is, on this account, of rather difficult navigation.

The monetary system prevalent at Foo-chow indicates an advanced state of commerce and civilization. There are regular issues of promissory bills or notes, varying in amount from 400 copper cash (equivalent to about sixteen pence) to 1000 dollars, which supply all the advantages, with as little as possible of the

dangers, of a bank-note circulation. The blue, red, and black colours, which are blended together on these promissory bills, present a rather gay appearance of signatures and indorsings. The name of the issuing mercantile firm, and a number of characters traced around the page, form the original impression from an ink of a bright blue colour. The year, month, and day of issue, and some ingeniously wrought ciphers for the reception of signatures and prevention of forgeries, are of a deep red. The entry of the sum, together with the names of the issuing partner and the receivers, stands forth in large black characters. On the opposite side of the bill are the indorsements of various individuals through whose hands the bill has passed, in order to facilitate the detection of forgeries, but not to render the indorsers further liable. The credit of the firms is generally good, and bankruptcies seldom occur. A small fee is charged at the issue, and also at the discounting of the bills, by the firm. The people value them as much as silver; and when I paid chair-bearers their hire, they generally preferred a bill of this kind to the payment of copper coin, on account of its lightness.

There exists scarcely any foreign trade at Foo-chow. There is only one European merchant resident in the place; and only seven foreign vessels have as yet entered the port, of which three were American. Nor are there any present signs of an immediate increase in the foreign trade. As Foo-chow itself is destitute of those manufactures and natural productions, which are required for export to Europe, tea, brought from the upper parts of the province, is the

only article of trade ever likely to become an important item of foreign commerce. The province of Fokeen is the great black-tea district of the empire, and the famous hills of Bohea are situated only 150 miles to the north-west of Foo-chow. It does not, therefore, seem to be very improbable that, on the arrival of British capital at the port, the tea-merchants may bring their teas for sale to Foo-chow, rather than incur the expense of the present difficult and tedious overland route of more than 600 miles to Canton. A cargo of tea may be brought in boats in four days down the stream to Foo-chow; while the expensive route over the mountainous country to Canton occupies almost as many weeks. Some of the tea-growers are also said to be desirous of bringing their teas to Foo-chow, and exchanging them in barter for European goods. The principal obstacles appear to be the general unwillingness of the Chinese to abandon their old methods of trade, and the reluctance of the foreign merchants to increase the number and expense of their agencies, by commencing establishments at any other ports than the two principal marts of Canton and Shanghai.

The people have the character of being destitute of the activity and enterprise, which generally distinguishes the Fokeen race above the population of other provinces of China. Inhabiting a provincial capital, which is excluded, by its isolated situation and the difficult navigation of its river, from extensive intercourse with maritime parts; and possessing among themselves, through the favouring bounty of Providence, most of the resources necessary for human subsistence; the people have ever been indisposed to

emigrate, and have obtained little knowledge of foreign nations.. They are generally serious, grave, and almost sullen in their deportment towards Europeans. This is probably only a temporary effect of the stringent regulations issued by the native authorities, by which the people are prohibited from indulging their curiosity, or using offensive expressions, when they meet a foreigner. The few natives, who are brought into connexion with foreigners, evince as much respect as is to be commonly seen in other cities of China. If, from want of a better acquaintance, the people generally are at present less cordial in their demeanour, they are also, at the same time, less prone to indulge in familiarity and forwardness of manner than the Chinese in other parts where foreigners are better known. There is evidently a growing improvement in this respect; and the popular mind, if not alienated by that reckless conduct which too frequently marks the advancing tide of our extended commerce, will doubtless, ere long, be imbued with feelings of positive friendliness and favour towards foreigners.

The numerous sedan-chairs, with two and sometimes four bearers, which impede the way at every hundred yards, are a fair proof of the existence of considerable wealth in the city. By far the greater part, however, of the population are immersed in the deepest poverty, earning, in compliance with the sternest conditions of human nature, a scanty subsistence by the sweat of their brow. The neighbouring villages, which are scattered over the plain to the encircling hills, contain an agricultural population. The inhabitants of the villages on either bank of the river towards the sea have the character of being

addicted to frequent acts of piracy and lawlessness. The people who live in the city are generally employed in trade, or in the lower work of coolies and labourers. Some of the artisans are in advance of their countrymen in most other parts, being indebted to foreign skill for the acquisition of those arts, from which they derive their livelihood. There are several watchmakers' shops, with watches and clocks of various degrees of excellence. The proprietors of these shops freely acknowledged that the watches of most delicate construction were imported into Canton from foreign countries, and that the more common specimens, made by themselves, were imitations of foreign ingenuity. On the sale of a time-piece, a slip of paper is given to the purchaser, containing, in Chinese, a printed explanation of the European figures on the dial. I have seen one of these watchmakers take to pieces a lever-watch with the greatest despatch, and pronounce promptly on the cause of stoppage. They bear a willing testimony to the superior skill of foreigners in products of this kind. The frequent exhibition of foreign scenes in their picture-shops suggests the belief that they know something of the warlike disposition of the English. A total exemption of the people from the disasters of the late war, and the not improbable efforts of the viceroy to conceal from them the humiliating capture by the British of two important cities within his jurisdiction, may reasonably be supposed to have rendered the inhabitants of Foo-chow more ignorant of the real power and superiority of foreigners than the inhabitants of the other consular cities of China. The Mandarins themselves, however, know the real position of

affairs; and in the strong contrast, which their proclamations respecting civility to foreigners form, with the irresolute tone adopted by the native authorities at Canton, we hail a favourable omen of their sincerity, and the continuance of friendly relations with foreigners.

The degree of literary reputation which Foo-chow enjoys is a question which a casual visitor necessarily finds difficulty in investigating. The following facts, supplied to me by an intelligent Chinese, with whom I became acquainted during my stay, will show that it is entitled to no mean reputation in this respect. Of the literary degree of *sew-tsai*, which is conferred twice in every three years, there are about 8000 graduates in the whole province of Fokeen, of whom 2000 belong to the city of Foo-chow. Of the degree of *keu-jin*, which is conferred once in the same period of time, there are about 1000 graduates throughout the province, of whom 360 reside at the capital. Again, of the degree of *tsin-sze*,—to which only about 360 graduates are promoted at each triennial examination at Peking from the eighteen provinces of the empire, and beyond which step of literary distinction promotion is so rare that only thirty persons are raised to the highest degree of *Han-lin*, at each triennial examination, from the whole of China,—there are estimated to be 200 graduates in the province of Fokeen, sixty of whom are inhabitants of the city. In Foo-chow there are also 5000 literary students who have not yet obtained a degree, and who earn their livelihood by tuition and similar pursuits, a few being employed in the subordinate situations of the public offices of Government. The *sew-tsai* seldom

obtain promotion to political offices, unless they are supported by the influence of private wealth. Even the *keu-jin*, if they are poor men, have generally to wait for ten or twelve years before they receive preferment. The *tsin-sze* invariably gain immediate promotion to an official station, as the sure reward of their rare distinction. The successful few who rise to the highest distinction of admission into the *Han-lin*, or National College, form a body of councillors, who are consulted by the Emperor on grave matters of state policy, and from whom the highest ministers of state are selected.

There is a great scarcity of large and handsome temples in the city. There is, however, one of some attractions to visitors, situated about half-way between the south and the west gates, bordering on the outer side of the city wall, and nearly opposite to the Consulate Hill. There is also a noted Budhist monastery, called the *Yung-tseuen-she*, situated about half-way up the *Koo-shan* range, about eight miles in a south-eastern direction from Foo-chow. There are about one hundred priests supported by the endowment, of whom about sixty are generally resident.

The disposition of the present local authorities is said to be, on the whole, liberal and increasingly favourable to foreigners. The present *tsung-tuh*, or viceroy of the united provinces of Fokeen and Chekeang, is named *Sew yun-ko*, who, although he had the reputation of being, during the war, very fierce in his hostility to the British, and the unflinching advocate of the harshest measures towards the barbarians, has now mitigated his hatred, and cultivates a friendly intercourse with the British

Consul. The *tseang-keuen,* or Tartar general, named *King-muh,* is a man of less popular manners, having shown a considerable degree of bigotry and pride in his intercourse with individual foreigners. The *fan-tai,* or treasurer, who at present is also the acting governor of the province, is *Sew ke-yew,* formerly chief judge of Canton, a man of liberal views, and remarkably well versed in the geography and politics of the West. The *hai-quan,* or superintendent of customs, is *Ho lung-woo,* a colonel in the Tartar army, a frank and well-disposed man, but possessing moderate ability, who lately held a similar office at Amoy. Of the subordinate officers of Government, the most prominent is the *Min-heen,* one of the district magistrates, who held office formerly at Canton, and has brought thence a taint of the old anti-European feeling, which sometimes manifests itself in the haughty flippancy of his demeanour, even when mingling in the freedom of social intercourse with foreigners. All these local authorities occupy official residences in the city, which are approached by a series of open spaces, court within court. Their houses are supplied with furniture of a poor kind, and are sheltered only by windows of paper from the inclemency of the seasons. Their families generally reside at a distance in their native districts, to avoid the inconvenience and expense of the continual removals consequent on translation or promotion to other official appointments. In the festive mirth and freedom of manner which distinguish their private social intercourse, they evince great mutual confidence, and appear to be on the best of terms with each other. The city gates are shut soon after sunset;

and so rigid are the regulations of a garrison city, that not even the Tartar general can be admitted into the city after they are once closed. Of all these officers of the local Government, the governor of the province far exceeds the rest in the variety and extent of his information, and in the liberality of his views. In the reference that has already been made to him in the case of the equal toleration of foreign religions, it has been seen that he is far in advance of the generality of his countrymen. In his intercourse with the British Consul he has alluded, in conversation, to the more prominent events of modern European history, and shown his general acquaintance with European politics; as, for instance, the difficulty of governing Ireland on account of Popery, the revolt of Belgium from Holland, the separation from Britain and Spain of their colonies in North and South America, the ambitious career of Napoleon, and the closing victory of Waterloo. He had even heard of the excitement in England consequent on the discussion of the Maynooth Grant. Sometimes, for hours together, he converses on geography, and has pasted the Chinese characters over an expensive American atlas, presented to him by one of his subordinate officers from Canton; in addition to which, he will soon also possess a globe, promised him by the Consul. The Consul's lady, at his request, drew for him a map of the world, coloured respectively according to the divisions into British, French, and Russian dominions, &c. Shortly after the receipt of it, he sent a note, inquiring the reason why Affghanistan had been omitted, and whether it had become amalgamated with Persia, or was no longer

an independent kingdom. The Mandarins generally appear, in conversation, to recognise the superior skill of foreigners. One of them, the admiral, declined to receive a visit of ceremony, on board his junk, from some British officers, assigning as his reason the great inferiority of his own vessel to a British ship-of-war. On the whole, when we remember the impediments encountered at the first opening of the port, and the slighting neglect formerly shown by the Chinese; —the state of mutual friendliness between the native authorities and the British Consul, which has been brought about by the combined influence of courtesy and firmness, is not only a satisfactory indication of the growing liberality of the Mandarins themselves, but also some guarantee, here at least, of that which must be desired by every Christian philanthropist— the permanency of our pacific relations with China.

The boundary regulations, as settled by mutual consent of the Chinese authorities and the British Consul, extend over the valley of Foo-chow to the surrounding hills. Europeans frequently make excursions for many miles through the neighbourhood, and no vexatious restrictions have been as yet attempted. Firmness on the part of a Consul is generally a sufficient preventive of any illiberal restraints on the part of the Mandarins.

As regards the residence of individual foreigners, there is no reason to believe that any great difficulty will be experienced in renting commodious houses. The partial difficulty which exists at present arises more from a spirit of extortion, and a general distrust of foreigners, than from fear of the authorities, or deep-rooted aversion in the minds of the people.

Large and expensive houses may be obtained without difficulty even at the present time. A Missionary, either unmarried, or unaccompanied by his family in the first instance, might easily induce the priests to afford him a lodging in some of the temples within the city, on the *Woo-shih-shan*, or on the no less salubrious site of the *Kew-sin-shan*. In either of these localities he would enjoy favourable opportunities of gaining the language by mingling with the people, till his increasing acquaintance with the local dialect, and the increasing confidence of the inhabitants, should prepare the way also for the residence of Missionary families. Without this previous acquisition of the dialect, and preparation of the popular mind, the residence of a married Missionary with his family would probably occasion, for a time, some practical inconveniences to the Missionary work.

This leads me to the last and most important point of view in which Foo-chow is to be regarded; viz. the nature and degree of its eligibility as a Missionary Station. In enumerating, on the one hand, some of the disadvantages of a Missionary Station at Foo-chow, the obstacle of its present inaccessibility will readily present itself to most minds. To this must be added the fact, that the people have never yet been impressed by any visible display of the national superiority and civilization of foreigners. There is also a spirit of suspicious distrust, naturally prevalent among the inhabitants towards a race of strangers, hitherto unknown. And, lastly, the local dialect, partaking of all the difficulties of the Fokeen dialects in other parts, is considered to be doubly barbarous

and difficult of acquirement. All these difficulties, however, are either temporary, or surmountable by those general habits of energy and perseverance, indispensably necessary for usefulness in every portion of the Missionary field in China.

On the other hand, however, we may contrast with these disadvantages many considerations which point out the desirableness of some Protestant Missionary Society speedily occupying Foo-chow with a Missionary establishment. Containing within the walls no less a number than 600,000 inhabitants, and, as the capital of a province, opening many channels of intercourse with surrounding places, it occupies a prominence in point of size, population, and local importance, inferior only to Canton among the newly-opened ports of China. It is free from the deteriorating influence of an extensive foreign commerce, and the irritating effects of the late war, never having experienced the disasters of foreign invasion. The liberal disposition of the authorities, and the religious indifference of the people, alike encourage the hope that no jealousy of proselytism will throw interruptions in the way of Protestant Missionaries. And, lastly, its strongest claims rest on the fact, that while nearly every system of superstition has here its living representatives, Protestant Christianity is alone unrepresented in this vast city: and while every point along the coast accessible to foreigners has been occupied by Missionary labourers, the populous capital of Fokeen is as yet destitute of a single evangelist of the unadulterated faith of the Gospel.

Here, then, a sphere of usefulness lies open, where

no institution of caste operates to divide man from man; where no priesthood wields a general influence over the fears or respect of the people; where no strength of religious bigotry threatens to oppose our progress; but where the principal obstacles, with which we shall have to contend, are those national traits of spiritual apathy and sensuality, which everywhere, alas! are deeply rooted in the fallen nature of man, and form the chief barrier to his reception of pure and vital Christianity.

The view of this great heathen city, with its population absorbed in earthly pursuits, devoid of every care about a future life, and destitute of the means of Christian instruction, was a spectacle which could not but excite a train of melancholy reflections in the author's mind. He cherishes, however, the hope that his visit may be instrumental in exciting other labourers to enter on this Missionary field. When the primary Stations of Shanghai and Ningpo shall have been occupied by an adequate Missionary force, Foo-chow will probably be the Station next entered upon by the Church Missionary Society.

CHAPTER XXV.

DEPARTURE TO AMOY.

VOYAGE TO AMOY—DESCRIPTION OF THE HARBOUR—CAPTURE OF AMOY, AND OCCUPATION OF KOO-LANG-SOO BY THE BRITISH—CIRCUMSTANCES ATTENDING THE FIRST ARRIVAL OF PROTESTANT MISSIONARIES AT AMOY—THE ISLAND OF KOO-LANG-SOO—SUFFERINGS OF THE PEOPLE FROM WAR AND PESTILENCE—IDOLATROUS RITES FOR AVERTING THEIR CALAMITY—EUROPEAN GRAVES—THE MISSIONARIES' BURIAL-PLACE.

On Jan. 7th, 1846, I engaged a crew of Chinese to convey me from Foo-chow in their boat to a vessel a few miles down the river, in which I was to embark for Amoy. The weather still continued to be very cold, the thermometer standing at about 45 degrees. Having the tide in our favour, we arrived in two hours off Pagoda island. Here, as we doubled the point, a strong head-wind meeting the tide rendered our course rather dangerous, and our boat was nearly swamped. The Chinese, though the worst sailors, are the best boatmen in the world. The experience, on former occasions, of their extraordinary cleverness in managing a boat, imparted to my mind a feeling of confidence, which I could seldom, on a similar emergency, have placed in the skill of foreigners. A man at the head of the boat watched every wave as it approached,

and raised a shout, so as to give the stroke altogether at the proper moment for avoiding the threatening mass of water. About noon I embarked on board the "Wolverine" brig-of-war, in which, through the kindness of the captain in command, I obtained a passage to Amoy. We did not weigh anchor till the following morning, when we sailed slowly down the river with the ebb-tide, another brig-of-war, and also a war-steamer, with the British admiral on board, keeping us company a few miles astern. Near the entrance of the narrow channel called the Kin-pai-mun, where the Min expands into the broad harbour, formed by the mouth of the river and two or three adjoining islets, a sudden jerk and rolling of the vessel warned us of our having run aground, and the anchor was immediately let go. It was soon discovered that the vessel was suspended mid-ships on a rock, of which the charts gave no mention, in the middle of the channel. With eight or nine fathoms of water at our bow and stern we remained here for two hours, the admiral in the meantime passing in the steamer between us and the southern shore. Just as the admiral had made a signal to the other brig to "stand by vessel in distress," and three man-of-war's boats were rowing alongside to haul us off, the rising tide floated us aright, and we were soon again on our course. The next signal from the admiral's ship, "Proceed to Amoy," relieved us from the suspense in which the possibility of our accompanying him across to the island of Formosa had kept our minds. Soon after we came to anchor, among a fleet of junks and opium vessels, till the next morning, when we crossed the bar, and proceeded before a fresh breeze, nine knots

an hour, towards Amoy. At daybreak, on Jan. 10th we arrived among the islands which, at the distance of about eight miles from the city of Amoy, stretch across the mouth of an extensive bay, formed by two projecting headlands on the coast. The harbour enclosed within extends for several miles, being open to the sea on the south-east, and having on the south the lofty hill of Lam-tai-boo, situated on the mainland, and surmounted by a conspicuous pagoda. On the south-west lies an island, with another conspicuous pagoda, at the entrance of the river leading to the city of Chang-chew, the capital of the department of that name. On the east, at a greater distance, lies the island of Quemoy. The island of Amoy itself fills up the north and north-west of this circular range of hills, which rival each other in the bold grandeur of their towering cliffs and the wild sterility of their scenery. Sailing along the southern shore of the island, which is here lined with an extensive range of batteries close to the water-edge, we at length came to anchor in the lesser harbour, between the city and the opposite island of Koo-lang-soo, which lies about half a mile distant from Amoy. After another hour I found myself domiciled among the Missionaries, experiencing that hearty welcome and hospitality which I never failed to receive, both from British and American Missionaries, during my visit to the consular ports of China.

A brief relation of the part which Amoy bore in the events of the British war with China, and of the circumstances attending the arrival of the first Protestant Missionaries, will be appropriate and necessary to enable the reader to form a right estimate of the

present position of the Mission. A more general description of Amoy will be reserved till a later period of the narrative, and will also be gathered from the journal of daily occurrences.

In the summer of 1840, on the sailing of the British expedition northward to Chusan, Amoy had been exempted from the desolating terror of British arms. In a later period of the same summer, the "Blonde" frigate was despatched to Amoy, to deliver to the local authorities a copy of a letter addressed by the Foreign Secretary of State, Lord Palmerston, to the principal officers and advisers of the Chinese emperor. The same letter had been sent also to other places in the north of China, where the native authorities, after transcribing the contents, had politely returned it to the messenger, with the haughty intimation that neither the subject nor the style was suited to the dignity of the imperial glance. At Amoy not even this semblance of civility was shown; and the Mandarins refused to receive the letter, or even to hold any communication with the frigate. The interpreter, who was deputed by the commanding officer to go ashore and explain the objects of his visit, was also fired upon in the boat. This drew down a severe cannonade on the fort and city walls, which were speedily emptied of their defenders. The absence of a regular military force prevented further hostilities; and the commander contented himself with erecting on the beach a bamboo-staff, with a proclamation and the letter attached, for the information of the inhabitants; after which the "Blonde" took her departure.

In August of the following year (1841) Amoy was destined to become the scene of more destructive

operations. The British squadron, on its second voyage from the south of China, appeared off the harbour on August 26th. A combined attack of the vessels of war on the batteries of Amoy and Koo-lang-soo, and the landing of a body of the troops, so as to flank the Chinese troops engaged on the sea battery, after a few hours dispersed the Chinese; and the British, advancing without further resistance, made themselves masters of the high ground on the east of the city, where they bivouacked for the night. The next morning they entered the city, which had been generally deserted by the people, and the commander-in-chief quartered himself, with the troops, in the palace of the principal Chinese officer, the *te-tok*, or admiral. Very little spoil was found in the city, which is a mere outport to more important cities in the neighbourhood, and is not famous for the wealth of its traders. Numerous excesses were committed by the Indian troops; and even to the present time husbands and fathers speak, with excited feelings of indignation, of the outrages committed on their families, which disgraced that occasion. Proclamations were issued by the British commander, promising protection to the well-disposed inhabitants, and inviting them to return to the city. This was the means of partially gaining the confidence of the population, who soon reverted to their former trades and occupations, and never had reason to complain of the general treatment which they subsequently received. The main body of the force proceeded northward to Chusan. Three vessels of war and a military force were left to garrison the island of Koo-lang-soo, and to overawe the city of Amoy, from which the troops were imme-

diately removed, Koo-lang-soo henceforth becoming the head-quarters and residence for the British. From this time the island remained in the quiet occupation of the British, and Amoy itself was unaffected by the subsequent events of the campaign in the north. In August 1842 (one year after its capture) Koo-lang-soo was temporarily ceded, with Chusan, to the British, by the terms of the treaty of Nanking, till the payment of the stipulated indemnity money. In the beginning of 1845 it was voluntarily ceded by the British to the Chinese, about twelve months before the stipulated time of cession; and the few British residents who remained passed over to Amoy, where they experienced no difficulty in procuring suitable houses amongst a friendly and respectful people.

The first Protestant Missionaries to Amoy had arrived at Koo-lang-soo in the beginning of 1842, which, it is necessary to bear in mind, was a few months previous to the "treaty of perpetual peace and friendship." Two American clergymen, Rev. D. Abeel (now, it is to be feared, lingering in the last extremity of pulmonary disease in his native land) and the Rev. W. J. Boone (now Bishop of the American Episcopal Church at Shanghai), commenced their Missionary work, by preaching, on the first Sabbath after their arrival, in the Fokeen dialect of the district, which they had exclusively studied at Singapore and in Java among the numerous emigrants from this part of China. Being unconnected with the British, they occasionally ventured across from Koo-lang-soo to Amoy; and although, in the excited state of the popular mind, the experiment was by no means safe, their knowledge of the dialect enabled them to remonstrate

with the people on the very first appearance of danger, and to disarm the first symptoms of hostility. After being for a time deemed neutral, they soon were regarded even as friends; and the frequent cases of maltreatment which they were able, as gratuitous interpreters to the British commandant, to avert or remedy by their influence, soon caused the Missionaries, as a body, to be viewed as peaceable, upright, and good men. Frequent cases occurred, also, in which, as interpreters, they were able to mediate between the British and the native authorities, which secured for them, among the latter, feelings of respect, in some cases perhaps associated with the character of the American nation, rather than of the Christian religion. It is, however, due to those excellent men to state, that there appear to be no grounds for suspecting them of a desire to encourage this confusion of ideas, or to sink, in the slightest degree, their distinctive character as Missionaries of the cross into that of mere partisans or patriots. Their numbers were strengthened by gradual additions, both of British and American Missionaries. After recent losses by death or removal, they now amounted to six in number, four of whom were Americans, and two British. At the cession of Koo-lang-soo they migrated with the mercantile residents and the British Consulate to Amoy, where they now resided on the edge of the water, opposite to Koo-lang-soo, having two chapels situated in streets about a quarter of a mile distant, in which divine service and preaching were regularly held.

During the first week after my arrival at Amoy, I paid frequent visits, with some of the Missionaries, to

the opposite island of Koo-lang-soo. After a few minutes' sailing in a boat, we landed on a long causeway of large granite slabs roughly hewn, and very slippery from the multitude of little shell-fish left on them at high water. The island itself is about a mile in length, and the same in width at its broadest part. Partaking of the same general ruggedness of aspect, which is the almost unvarying feature of the whole coast of China, from the mountainous shores of Shantung to the rocky cliffs of Hainan, it possesses a romantic beauty of scenery peculiarly its own, in the glens and defiles which, in alternate succession, conduct the visitor among the overhanging masses of rock of every imaginable form and appearance. In some parts, little groves of banian-trees encircle a few houses; and the signs of cultivation are to be seen in the crops of wheat and rice which line the beach on its level parts. There are only two villages on the island, which are prettily situated on the sea-side. Of these, one lies on the shore opposite to Amoy; the other occupies the northern and more picturesque extremity of the island. A series of gardens, with their rich foliage, rise gracefully up the slope of a little hill, till they meet the same odd jumble of chasms and boulder-stones, piled aloft or loosely scattered around; huge masses of rock forming peaks on high, and seeming to vibrate in the air, and to quiver in their nicely-balanced position. From the eminence at the extreme southern point a fine view is obtained of the outer harbour, and of the Six Islands, with the sea beyond. On this point of land a British flag-staff and battery formerly stood, commanding the approach to Amoy. In the centre of the island the ground

generally rises by a gentle acclivity, except in a few parts where the granite peaks suddenly rear their towering heads. The island of Koo-lang-soo commands the city on the opposite side, and was well selected as the quarters of the British garrison, who formed too small a force to be left in occupation of the populous city itself. On the evacuation of the British, every building, and every object which served to remind them of British occupation, were destroyed or removed. The barracks, the forts, the flag-staffs, and even the frame-work of the windows and verandahs, were all speedily demolished, and the materials converted into firewood. The work of destruction continued, till no remnants of the foreigners remained, and the houses were restored to their primitive condition. The work of purgation was vigorously persisted in. The roads were dug up, and the fields had again begun to assume the appearance of cultivation. The power of superstition and the aid of heathen priests were duly invoked. Scarcely a day passed without processions of idols, which were to be seen passing in boats through the harbour amongst the fleet of junks, each of which, with loudly-sounding gongs, saluted the deity as it passed under the vessel towards the island on the opposite side. The fearful mortality, which carried off so many of the British, and which was unknown previous to their occupation of the island, had continued to prevail to an alarming extent during the previous summer, notwithstanding the gradual resumption of tillage. In one family, known to the Missionaries, and occupying one house, out of nine persons, seven had fallen victims to the prevailing fever. Even those who tilled the ground generally returned after

the day's labour to the less insalubrious residence of Amoy to spend the night. The fears of the ignorant imputed the common calamity to the evil spirits of the English, who had been buried on the island. The superstitions of the people magnified every little event; and the villagers were to be heard expatiating on the mysterious scenes which they had witnessed, of the ghosts of barbarians running up and down the hills at night, and "talking English most fearfully." On the first occasion of my visit, a large platform was erected in the northern village. Close by was a temporary building, destined to be succeeded, at some future period, by a more substantial edifice. In this the idols had been duly installed, and the tutelary deities were invited back to resume their rule. Some priests of the Taou sect stood by to re-consecrate the spot, with attendants bearing cakes, fruits, and sweetmeats; while others beat drums and gongs, or played some sacred air on a wind-instrument resembling the bagpipe. A mournful chant was commenced, and they moved forward in slow and solemn procession to mount the platform, where the offering of gilt paper and the burning of incense were prolonged amid the anxious interest of the village crowd. Subscriptions of money had been levied on the inhabitants of Koolang-soo and Amoy; and the afflicted people endeavoured to encourage themselves in the hope that their calamities of war and pestilence were now in course of termination.

Some European graves on the eastern beach proved the former existence of a foreign trade at Amoy. Two grave-stones, with English inscriptions, bore the respective dates of 1698 and 1700. There was also a

grave-stone, erected to the memory of a Spaniard. In another part were buried the remains of a former Roman-Catholic Bishop. There are also independent grounds for believing that a considerable trade and intercourse existed in former times between the Dutch in Formosa and the Chinese at Amoy.

Indelible monuments of the recent foreign occupation remained in the crowded British cemetery, in which lay the unfortunate sufferers who fell victims to the insalubrity of the spot. This cemetery was situated at the eastern side of the island, near the landing-place, and had many elegant grave-stones, erected by the sympathy of surviving comrades. Near the northern village, screened from view by a little assemblage of trees, was situated the burial-ground of the Missionaries. The unhealthiness of the climate had been severely felt by this class of the Lord's labourers, who followed in the train of earthly conquerors, to extend the bloodless conquests of their divine Saviour. During the last thirteen months, out of twenty-five members of the Missionary families, eighteen had been removed by various providential events. Three Missionaries had permanently left, either from the failure of their own health, or of that of their families. Two wives of Missionaries had set out for their native land, on account of ill health, one of whom died on the voyage; while two others had been suddenly summoned from the scenes of their Missionary work to higher employment in a better world. Two children had died, and nine others had been sent to Europe or America. Six Missionaries now remained, one of whom was married; so that there were in all seven labourers on the field. In this little retired spot of ground were interred

the bodies of three female Missionaries, Mrs. Boone, Mrs. Dotey, and Mrs. Pohlman, with the two children of the last. They left America in the vigour of youth, to consecrate their lives to the Missionary work; but were cut down, one after another, by premature death, leaving their earthly partners to *sorrow not as those who have no hope.* Appropriate texts and inscriptions on the grave-stones told the confidence of the departed in that Saviour in whom they had trusted, and their devotion, even in the cold embrace of death, to that work in which they had humbly sought *to spend and be spent.* Among all the achievements which the annals of fame or the affection of the living delight to tell of the departed dead, where is the man, who has *tasted the good word of God and the powers of the world to come,* who will not concede that the most substantial glory is that which silently adorns the Missionary's grave?

CHAPTER XXVI.

DAILY OCCURRENCES AT AMOY.

INTERVIEW WITH THE "HAI-HONG"—LARGE COLLECTION OF ANCESTRAL TABLETS — IDOL-SHOPS — FRIENDLINESS OF PEOPLE—MISSIONARY SERVICES—REGULAR ATTENDANTS—SERVICE FOR CHINESE FEMALES.

Jan. 16th—The friendly intercourse held by the Missionaries with the Chinese authorities at Amoy encouraged me to pay a visit to the *hai-hong*, the principal officer in municipal matters, whose jurisdiction, similar to that of a lord-mayor, extended over the city and island of Amoy. His predecessor, whom he succeeded a few months ago, was a man of very liberal views, and sometimes visited the Missionaries without any ceremony or state, on which occasions he used to take their children on his knee, and play with them in the most friendly manner. The present hai-hong possessed a large measure of his predecessor's liberal views and popular manners, and was at all times accessible. We walked over some rugged rising ground near the beach, covered with tombs, the masonry of which was in some cases dilapidated through age, so as to expose the decayed coffins to view. We soon arrived at the suburban hamlet of *Ha-mun-ka*, in which the hai-hong's residence is situated. A couple of long open courts and some flights of steps conducted us at length to the reception-rooms and large open halls at the end of a raised

area. The hai-hong had just gone to transact some official business with the other Mandarins at the tetok's palace within the city, and, according to annual custom, to seal up the public books and documents, for the purpose of terminating all business during the period of the new-year holidays, which lasted from this, the 19th day of the twelfth moon, to the 20th day of the first moon. Two of his secretaries received us, and conducted us into a little room on the right, where they entertained us with tea and oranges, and continued questioning us for half-an-hour, till the usual discharge of guns and beating of gongs announced the approach of the hai-hong himself on his return home. Our cards, inscribed with our Chinese names, having been first sent in according to due form, an attendant returned to usher us into the large reception-hall. Here the hai-hong himself, wearing his cap, surmounted by a crystal button, and adorned with a peacock's feather behind, with ornaments of necklaces, and embroidery on his breast, advanced to welcome us. He shook hands with us, and addressed us separately by our names, affixing to each the appellation of "teacher." He placed himself at the lowest seat; and as we sipped tea together, with about twenty attendants standing around, various questions passed between him and the two American Missionaries by whom I was accompanied. A subordinate officer interpreted between them, as the Missionaries understood only the local dialect, and the hai-hong spoke the Peking or Court dialect. Occasionally a few words, in the Court dialect, passed between the hai-hong and myself. Hearing that I was a *hung maou seen-sang*, "an English teacher," he

asked if I was a *le pai seen-sang,* "a religious teacher." I replied, that I was a *chuen keaou,* "a propagator of religion," and asked if our objects in coming to the Central Kingdom met his approbation? He replied, that as we had come in order to teach men to act virtuously, our object was good and benevolent, and he could not therefore but highly approve of it. During the rest of the interview, he took frequent occasion to commend our work, though he did not go so far as his predecessor in office, who once expressed his hope to Mr. Abeel that the Missionaries would convert the people to Christianity, as they would then become more loyal subjects. The present of a Christian Almanack led to an examination of the maps, and to many questions about England and her possessions. He especially asked where India (Yin-too) was situated. He then inquired how long I had been in China, what amount of time I had devoted to Chinese studies, and what parts of the coast I had visited? He then asked to which of the five ports I gave the preference, and whether I liked Fokeen province as well as Che-keang? In the course of my reply, I took an opportunity of acquainting him that my friends were Americans, and I myself was an Englishman; but that the doctrines, which we professed in common, made all nations brethren and friends. This led to renewed professions of admiration of our religion, and the statement of his wish to be included among the number of our friends. He expressed his hope that, if we wanted any favour, we would not hesitate to convey our wishes to him; and intimated to us that he also, on his part, should place similar confidence in our willingness to confer acts

of kindness on himself. This sounded rather strange to me at the time, but received explanation from the fact, of which I was afterwards informed, that the Chinese authorities sometimes send a private messenger to the Missionaries for information on various matters affecting their intercourse with foreigners. An instance of this kind lately occurred on the visit of the French ambassador to a city forty miles in the interior, by which the jealous surmises of the Mandarins were excited. Their suspicions were removed by the information of the Missionaries, who, in reply to the official messenger, stated their opinion that the French were uninfluenced by any sinister designs, and actuated by no other motive than curiosity. The presence of a body of men, whose knowledge of the language enables them to hold free communication with the Chinese, and whose objects form to the Mandarins a guarantee for their integrity, cannot be regarded otherwise than as an advantage even to the secular interests of Europeans.

After making some inquiries from the two Missionaries respecting a barometer and a telescope, which he had commissioned them to purchase for him, and expressing some strange notions on the subject of land-mists and sea-mists, he exchanged a few words, in a low tone of voice, with an attendant. The latter, watching his opportunity, whispered into the ear of one of our party that the hai-hong had a number of persons outside waiting for him to transact some important business. This hint induced us to hasten our departure, amid the greetings of the hai-hong, who accompanied us to the outer court. Here we found about a hundred officers, police-runners, and

lictors, regularly drawn up in files, awaiting his exit. As we passed out of the courts into the neighbouring street, our ears were greeted with the sounds of pipes and drums, which form the usual salute to visitors at the houses of the great.

We proceeded thence along the broad cause-way, by which the victorious British troops advanced towards the citadel on the capture of Amoy. It had some old triumphal arches and gates, with some temples on either side of the road. We entered into one of these temples, which had no idols, but was completely filled with rows of ancestral tablets, altogether amounting to about three thousand in number. It had been recently erected by the public subscriptions of the officers and people, and was intended to commemorate the unfortunate multitudes, who had been swept away by a fearful inundation in the neighbourhood. This disastrous occurrence took place in the year 1842, when whole villages were swept away from the vale of Chang-chew on the opposite mainland. Hundreds of bodies were washed down the river, and carried out into the sea by the current. Numbers were also borne alongside the British vessels of war then lying on the other side of Koo-lang-soo. This building was erected to receive the ancestral tablets of those families which had perished in the common disaster. Many of the tablets had been carried away, together with the temples which contained them, by the all-destroying force of the waters. Such of the tablets as had been recovered from the general destruction were carefully placed together in this temple, erected for the purpose. In the inscription above the entrance we beheld as positive a proof as

could be required of the direct worship paid to departed spirits, and the real demonolatry of the Chinese :—*Yew kew peih ying,* "Those who pray will of necessity obtain a response," tantamount to the words of Scripture, *Ask, and ye shall receive.* Each tablet was inscribed with the number of generations through which the family was traced—some thirteen, some fourteen, and others seventeen. Although a Chinese regards with superstitious, and even idolatrous veneration, the ancestral tablets of his own family, he does not extend the same feelings of reverential awe to those of other families. It is not uncommon for them to place the tablets of obsolete or extinct families in some little spot, with an idol presiding as a protector. They will, however, suffer them to be removed, and sometimes even encourage their removal by any one whose curiosity may prompt to the act, and who will not wantonly injure them. A Chinese of my acquaintance readily volunteered to procure me a couple of tablets from this temple. He seemed to consider them as common property, and their removal to involve no act of desecration or dishonesty, as the original owners had no longer any representatives.

In one of the narrow streets we entered an idol-shop, where idols of every pattern and quality were procurable, the prices varying from several dollars each to the low sum of six cash, equal to about one farthing. The licensed permission of the Mandarins to pursue the vocation of idol-maker was visibly depicted on a sign-board in the shop. On another board was a notice that precious Budhas were there manufactured or repaired. A large number of idols, of

every shape and in every stage of manufacture, were lying around. Another idol-manufactory had the sign suspended over the door, "The golden Budha shop." These shops were to be seen at every quarter of a mile, and presented groups of images, some black with age and sent hither for regilding, and others gaudily painted and fresh from the hand of the artist. Some had stern visages; some wore the expression of pleasure; and all looked exceedingly grotesque. The people outside would readily enter into the subject, and laugh heartily as the Missionary pointed out to them the unreasonable character of worship paid to such divinities.

The people everywhere showed the same polite attentions and friendly disposition; and although the Missionaries spoke boldly their sentiments on idolatry, they did not appear to excite any ill-will. Mistakes at the commencement of the Mission were sometimes made by the people, as to the objects and motives of Missionaries. A Chinese came, soon after their first arrival, and proposed to one of them to effect an expulsion of the present Tartar dynasty, which he demonstrated to be perfectly easy, if they would only bring 4000 men to Amoy, to assist in carrying out his plan! As we passed along the street, in the immediate vicinity of the residences of the Missionaries, the frequent salutation greeted our ears, "Have you eaten rice to-day?"—"Have you eaten to the full?" A special degree of interest seemed to be produced on their minds by the arrival of a new teacher; and whenever I walked alone through these streets, they endeavoured, in their simple manner, to make me welcome by many acts of politeness and

good-humoured remarks, the meaning of which I could better understand by their looks than by their language. The ropemakers, who thronged some of the streets, generally called out to me as I endeavoured to pass under the lines across the street, and stopped their work that I might be enabled to cross over without having to stoop.

Jan. 18*th* (*Sunday*)—A description of the Missionary services of this day will give an idea of the usual course of Sabbath duties at Amoy. At 9 A.M. a Chinese service was held at each of the two Missionary chapels, one of which belonged to the American Board of Foreign Missions, and the other to the London Missionary Society. They were commodiously situated among the population, having been rented at a moderate annual sum, and converted, at a small expense, from trading hongs, or warehouses, into chapels capable of holding one hundred and fifty persons, with moveable benches for seats. At 10 A.M. a Missionary service was held among the Chinese, at the hospital, by the medical Missionary who presided over the institution. At 11 A.M. an English service was held at the house of one the Missionaries, at which two or three other Europeans sometimes were present. At 3 P.M. another Chinese service was held at the two chapels. Besides these services on Sundays, the Missionaries generally visited one of the chapels every afternoon, for the purpose of conversing with those whom curiosity might induce to enter. These afternoon visits were intermitted on those days on which they had a Chinese Bible class at their own houses for their teachers, domestics, and constant hearers. On one afternoon in the week there was also a special meeting

for women, at the house of the only married Missionary, whose wife survived and was able to remain at Amoy. She frequently received visits from her female neighbours, and had continual access to their houses; by which friendly intercourse many prejudices were removed, and their confidence was gained.

At the first public service which I attended, the Missionary who officiated addressed about fifty Chinese, drawing his comparisons and illustrations from the customs of the approaching new year. He remarked on the scrupulous care with which they settled their accounts, prepared their garments, and made other arrangements for a suitable observance of the holiday. He drew an argument from this their excessive care in unimportant concerns, to the greatness of their moral responsibility in the higher matter of preparing to meet their God, and using every effort to secure the salvation of their immortal souls. The regular attendants were very attentive, and listened in silence. The new comers were much less reverent, and sometimes interrupted the preacher with remarks or questions. One elderly gentleman, attired in a silk gown, entered the room, bowing and nodding to the preacher and the other persons present, whom he happened to recognise, as he was conducted by a Chinese, who acted as a sexton, to a bench near the place where I was sitting. The old man frequently gave vent to a half-suppressed laugh, as the Missionary laid open to view the interior scenes and detailed preparations of Chinese families in the prospect of the approaching festival. Again the old man's countenance became grave, and his looks bespoke deep attention, till some pointed remark or happy allusion again drew

forth a stifled laugh or an audibly expressed commendation. After the sermon, a middle-aged Chinese, of rather shabby exterior, went round and tried to sound our breasts, for the purpose of listening whether our hearts were good or wicked. He made many comments after each experiment, in a way which left doubt whether to regard him as a person of weak mind or eccentric wit. On a previous occasion he once interrupted the preacher for several minutes, in the midst of his sermon, standing up and making a lengthened harangue to those present, in order to prove to them that all this attention and concern respecting the future was unnecessary, and that the best way to happiness was to banish all care and thought about such matters from the mind. At the hospital all the Chinese knelt down during the prayer. In the chapels, where the congregations consisted of a mixed class of hearers, those only who had been regular in their attendance were observed to kneel. About twenty-five Chinese in all had been for some time under instruction, and came nearly every day to the Missionaries. Two of these were old men, who had been four years under a course of daily instruction. Their baptism had been deferred so long, possibly even from an excess of caution unwarranted by scriptural examples, but, nevertheless, under the strong conviction, that, in the present circumstances of the Mission, delay was far preferable to a premature admission of converts; which, though it might increase the number of professing Christians, was calculated also to lower the standard of spiritual religion in the eyes of the heathen.

The most regular attendants on the services were

the following individuals, many of whom (as will be perceived) were those who, from their situation or employment, were in some measure dependent on the Missionaries, and whose sincerity might, on that account, be exposed to suspicion. There were the two old men, who were soon to be admitted to baptism, Hok que-peh and Un sea-pai, both of whom keep small shops, and rigidly abstain from trade and other secular business on the Sabbath. There was also a rich old merchant, engaged in the tea trade with Canton, whose son had been advanced to the literary degree of keu-jin, and was then at Peking, waiting for political preferment. The old gentleman was generally known by the title of *ta laou-yay*, or "his lordship," this being a title of salutation given to Mandarins of some of the intermediate ranks, and also conferred by conventional usage on the fathers of the higher classes of literary graduates. China is probably the only country in the world where a son can thus, by his own individual merits, ennoble a father with a title of honour. Another, also, of the daily hearers was an old reclaimed opium smoker, named Lim pai, who subsisted on his own small independent means, and passed a great deal of his time in the society of the Missionaries, according to his own professions, in order to avoid the ensnaring influence of his former boon-companions, and to be removed out of the way of temptation. Among the regular attendants there were also two old men, nearly blind, named Ma sing-hea and Shwui lo, the latter being a keeper of one of the chapels, in an upper room of which he resided. Another old man, Ban hea, who was formerly inclined to embrace the Roman-Catholic

religion, but was deterred by fear of persecution, was also a constant visitor of the Missionaries. Among the middle-aged and younger men were Khey cheong, a manufacturer of idol-paper for offerings, who professed to be troubled in conscience at the sinfulness of his calling, and wished to change his trade; Hok ha, a ropemaker, of very promising character; Ching han, a medical student attached to the Missionary hospital; and An jean, a leper who had been for some time a patient in the hospital. There were also the six teachers of the Missionaries, two of them being graduates of the first or lowest degree. All of the teachers appeared to be intellectually well acquainted with the doctrines of Christianity, and assented to the excellence and truth of the Gospel. One of them, Tan seen-sang, after receiving preparatory instruction from a Missionary during the morning, frequently accompanied him in the afternoon to the chapel and to other places, where he took his turn in addressing the assembled Chinese. Of the expediency of this course different persons may possibly take opposite views: much, however, depends on the wisdom and judgment exercised by the individual Missionary on such occasions. There were also eleven other Chinese attached to the families of Missionaries, or to the hospital, whose daily opportunities had enabled them to gain an insight into the more prominent doctrines of Christianity, but who had not yet shown any decided proofs of a change of heart. All these persons had ceased to worship idols; but with the exception of the two old men about to be admitted to baptism, they had not generally adopted the decided course of expelling the images from their household. The old ta laou-

yay adopted the custom of burning incense-sticks on a household altar, from which he had recently expelled the idol, and on which he said that he offered incense to the one true God. Notwithstanding the frequent censures of the Missionaries on this part of his conduct, he still availed himself of every opportunity of attending the services, and might be seen every day at one of the chapels, with his Chinese Testament and hymn-book. He sometimes expressed a desire to be baptized, and appeared to be sincerely convinced of the superiority of the Christian religion; but his self-righteous views, and love of the material worship of incense, pointed him out as on the broad road to Popery, whenever he might be brought into contact with a ritual form of worship, so studiously addressed to the senses and the imagination. The largest attendance which I witnessed, at either of the chapels, was about one hundred.

At the religious meeting for women, men were not generally admitted: on one or two occasions, however, I was present. A Missionary and his wife, with one Chinese teacher and about twenty women, formed our little assembly. The teacher addressed them with much animation, and the Missionary concluded with a suitable prayer, during which all knelt. At the close, the women made remarks on the doctrines being good; and after some further conversation, and taking tea together, departed to their homes.

CHAPTER XXVII.

NEW-YEAR FESTIVITIES.

CUSTOMARY OBSERVANCES OF THE NEW YEAR — MORAL TRACTS BY NATIVE SCHOLARS — ANTITHETICAL SENTENCES OVER THE ENTRANCE OF HOUSES—BUSY ADJUSTMENT OF PECUNIARY MATTERS—ANNUAL CUSTOM OF "SURROUNDING THE FURNACE"—A FAMILY SCENE—SUPERSTITIOUS MODE OF PROGNOSTICATING THE SEASONS OF THE COMING YEAR—NEW-YEAR VISITS TO SOME CHINESE FRIENDS—TA LAOU-YAY—LIM-PAI—LIM SEEN-SANG—TAN SEEN-SANG—UNIVERSAL PREVALENCE OF GAMBLING—A MISSIONARY SERVICE.

THE approach of the new-year holidays imparted for the next few days an air of excitement to the busy masses in the narrow crowded streets. In one of my daily excursions with the Missionaries through the city, we visited the temple of Kwante, the "god of war," in whose image a piece of glass on the belly was intended to represent the soul of the deity. Two images of his attendants, with their usual fierce looks, stood near to affright the superstitious. Near this was also a temple of Budh's mother, whose image was furnished with eighteen hands. A neighbouring hall contained eighteen images, which represented the eighteen original disciples of Budh. In these temples we distributed copies of a tract composed for the season, being an address to the people "on crossing the new year."

We afterwards entered the citadel, or city proper, which is included within the walls, and contains only a small portion of the population. After a few minutes we reached the opposite gate to that by which we had entered, and soon again passed into the outer city on our return. A number of ornamented boxes, or cabinets, about two feet in width, were to be seen, at every two hundred yards, projecting from the corner of some house, and having their exterior inscribed with various sentences, one of which intimated to the reader that "every fragrant action would have its remembrance." These, on inquiry, proved to be little chests, voluntarily provided by the more superstitious of the shopkeepers, to become the depository of pieces of paper inscribed with writing, in order that no one might violate the sanctity of the Chinese written character by tossing away these precious fragments to be trodden under foot. At the new-moon festival these scraps of paper are consumed, according to custom, to prevent any imaginary desecration.

In all directions, also, were to be seen a number of moral tracts, which, at this period of the year, were conspicuously displayed on the walls in places of public resort, and contained the well-intended exhortations to virtue, addressed by some native scholar to his less-instructed countrymen. One of these was the production of a sew-tsai graduate of Chang-chew, who, after sundry magniloquent remarks of a prefatory kind, exhorted his readers to regain their primitive rectitude and virtue. About the middle of the sheet a succession of diagrams or figures represented the heart of man in the several stages of its downward

career to vice. The heart was first white, without blemish or spot, and a quotation was subjoined from the ancient classics, to show that "man's disposition is originally good." The next figure represented the heart, with a small patch of black, to denote incipient deterioration, the effect of neglected education. The third, fourth, and fifth figures, with the gradually increasing amount of black, denoted the gradual but certain progress of moral depravity; till the sixth, with its rudely-shapen heart, entirely filled up with black, showed the consummation of wickedness, and the complete ascendency of evil principles. The remaining six figures, with the brief moral sentences appended below, proceeded to illustrate the gradual restoration of the human heart, from the lowest depths of depravity to the pure unsullied white of original virtue, by obedience to the maxims of the sages and the practice of good. Another part of the sheet described the same progress to evil and restoration to virtue, by means of hearts placed in different degrees of obliquity. Copies of this moral tract had been liberally circulated at Chang-chew by the original composer. The wooden block, from which it had been printed, was sent to Amoy, where any one, who had sufficient benevolence or interest in the public morals, was permitted to strike off a number of impressions for distribution. The name and seal of the individual, who had the public spirit to incur the expense of the paper, ink, and printing of this new edition, were duly blazoned forth in red colour on the lower part of the sheet, as the reward of his good deeds.

Another custom, universally prevalent at this season,

and characteristic of the nation, deserves special notice. The entrance to every Chinese dwelling had visibly depicted on the door and door-posts *, as well as on the cross-beam above, two or more pair of antithetical sentences, chosen with great care from their approved writings, and generally combining a number of lucky expressions, as well as a neatly-contrived antithesis of ideas and cognate tones. The selection of these sentences requires an amount of classical knowledge and critical acumen, such as is only possessed by literary persons. All the teachers of the Missionaries petitioned for a short vacation, to enable them to turn to their own pecuniary gain their respective talents in selecting and writing these antithetical sentences. The poor scholars might be seen in all directions standing at a table in some street, or at the entrance of some temple, and selling their writings for a few copper cash; the new year being the annual period for removing the old sentences and substituting new ones in their place. The paper on which they were written was of various colours, the general colour, however, being of a deep red. White paper denoted that the inmates had lost a parent during the past year. The second year's mourning required blue for a father; yellow for a mother; and carnation colour for grand-parents. A light red indicated the third year of mourning; after which they reverted to the usual colour of a dark red.

Numerous proclamations also, from the municipal authorities, appeared at this time on the walls adjoining the gates of the citadel, on various subjects of

* See Deuteronomy vi. 9.

public exhortation. One of these public notices contained a warning from the district-magistrates, prohibiting constables and other subordinate officials from apprehending individuals on the sanction of old warrants, and thus seeking to obtain a bribe for their liberation.

Jan. 26th—This being the last day of the Chinese year, busy preparations were in progress for terminating business, for laying in a stock of provisions, and for celebrating the superstitious observances of the evening. In all directions companies of cooly-bearers might be seen carrying large packages of new-year presents to the friends of their master. In the various houses which we visited after sunset the head of the establishment, attended by his sons or his partners, was to be observed balancing his mercantile accounts, and settling the debts of the year. So punctilious are the Chinese in the observance of this commendable practice, that they say they could not enjoy the festive occasion, nor sleep during the night, unless they had previously relieved their mind of this burden. The *swan-pwan*, or counting board, was in constant use; and when the business seemed well nigh terminated, and the books were about to be closed, a neighbour would hurry into the shop, and pecuniary transactions would again for a season be renewed. While these important matters were in progress, the family were engaged in burning gilt paper, with the occasional discharge of fireworks, and in making preparations for the peculiar annual custom named *hwui loo*, or "surrounding the furnace." This is performed by the members of each family sitting down to a substantial supper, with a pan of charcoal placed under the table

in the centre of the party. The only explanation which they gave of this odd custom was, that fire is the most potent of the elements; and hence, probably, they derived a notion of its efficacy in averting evil, or in strengthening the bonds of family union. The women observed this custom in an inner room by themselves; while the master of the house, with his sons and his hired assistants, sat down in an outer room. In one of the families, in which we were invited to remain in order to view the detailed observances of the occasion, the proprietor, a man apparently of some little wealth, sat down with his assistants, his younger son, and two little grandsons. The eldest son, a youth of about nineteen, sat near us, attending to our wants, but without partaking of the feast himself. Every minute he was on his legs, attending to the beckoning motions of his father, on whom he waited without the least appearance of its being esteemed unusual. At one time he brought a spoon, or a pair of chop-sticks; at another time he fetched a paper-napkin for his father's use, or refilled his glass with samshoo. The old gentleman, after a short time, became silent and drowsy. But the rest of the party meanwhile increased in mirth, as they rapidly consumed the good fare placed before them. The conversation became increasingly animated, and some of the women soon entered at the further end, and joined in the subjects of amusement. These were the secondary wives of the household, the proper wife and the daughters-in-law being never permitted to mingle in the free unrestrained conversation with strangers, which is sometimes allowed in the inferior class of female domestics. Great

civility was shown to us, but we declined to partake of the feast. It was very melancholy to witness the habit of reckless lying, which manifested itself so frequently in their replies; both the old man and the son showing not the least compunction or sense of shame in telling flagrant falsehoods whenever it suited their purpose. In reply to our question about one of the women present, the old man said, first, that she was an acquaintance; then, shortly after, that she was a daughter-in-law; and, at last, the plain truth came out, that she was one of his secondary wives. Not the slightest jealousy appeared to be cherished in regard to the latter class of wives, though the mistress of the family did not once make her appearance. This lower class of women are generally purchased from poor parents as domestic servants, with the liberty of degrading them to the rank of inferior wives, which practice is generally prevalent, and is considered, even by their sages, to be strictly in accordance with moral rectitude, if the proper wife has given birth to no son. The offspring of both classes of wives are considered legitimate, although the sons of concubines, in inheriting the patrimony, receive only half as much as the son of the proper wife, or mistress of the household.

The supper being ended, they next prepared for burning the small wooden frames of the lamps, which are generally kept burning day and night in the dark interior of their houses. From the ashes which remain they profess to derive means of ascertaining the exact period of the rainy and dry seasons of the coming year; the knowledge of which is very important in a land where famine often exposes so many

thousands to the danger of starvation, from the destruction of their crops. Three little frames of lamps were brought, and placed ready for lighting on the pavement. The eldest son went forth into the street, and discharged some crackers, to drive away the evil spirits, while some of the domestics folded up about a bushel of gold and silver paper into the shape of lumps of silver. The eldest son returned and set fire to the materials, and in about ten minutes the whole was consumed to ashes. The live embers were then carefully distributed into twelve little heaps, answering to the twelve months of the year. They were then anxiously watched, the heap which first burnt out showing the most rainy month, and that which last burnt out indicating the month in which there would be most sunshine and least rain. Particular attention was directed to the third, fourth, fifth, sixth, and seventh months, as the rain, if excessive in those months, would cause mildew and blight of the harvest. Acclamations of joy arose, as the second heap first died out, and predicted the greatest quantity of rain in the month when it would be most seasonable and least injurious. The fifth month was to be clear weather, and without rain. The sixth and seventh heaps, as the partially-consumed embers were left half red-hot and half black, denoted that there would be partly fine and partly rainy weather in the corresponding months. The result of the experiment seemed to give the assembled party great satisfaction, which was only slightly interrupted by our asking whether the next neighbour's heaps of consumed embers would coincide in the favourable prediction. To this they replied by begging us to mark the result in the course

of the year; and also by saying that they had nothing to do with their neighbour's house. The samshoo now passed around, and we left them to prolong their festivities for an hour or two, when they retired to rest, till the booming of the midnight watch-gun roused them from their slumbers, and they hastily rose to offer each other their new-year's congratulations, and to renew their feasting.

The next morning the city authorities commemorated the new year, by assembling in a body, at dawn of day, and going forth in procession to an imperial temple in the suburb outside the north gate. There they made nine *ko-tow*, or knockings of the head on the ground before a large yellow screen, which, for the occasion, occupied the place of imperial royalty. This custom is renewed also on the emperor's birthday, and denotes the most decided act of submission. It was this ceremony which the imperial officers tried in vain to extort from former British ambassadors, as a token of vassalage.

Wishing to obtain a closer view of Chinese domestic life, during this period of universal holiday, I availed myself of the opportunity of accompanying one of the American Missionaries on a series of calls at the houses of his more constant hearers. After visiting a few families in the immediate vicinity of our own residence, we directed our steps to the house of the old merchant, commonly addressed by the honourable title of Ta laou-yay. His house, of better exterior and larger size than the generality, enjoyed also the rare distinction of two lofty poles of honour, commonly called joss-poles, and usually placed in front of houses of Mandarins and temples of the first order.

These were badges of honour ceded to the old man on account of the successful literary career of his son, now absent at Peking. The room, into which we were conducted, was hung round with pictorial representations of landscapes and fairy scenes, and delicate specimens of caligraphy. Among the latter were two tablets, one of which was covered with the character for "longevity," written in a hundred different modes; and the other with the character for "happiness," written also in several different modes. Both scrolls had a highly-ornamented paper as a ground-work, and were sent as presents from Peking, by his son. On the table were lying the cards of the city Mandarins, sent out of compliment to his rank, and containing the usual good wishes of the season. Close to these was the new-year's state almanack, just received from the capital. On another part of the table lay a number of Christian tracts, and the Ten Commandments, with a commentary, which he said that he daily studied. He took me into an ante-room to view his son's library, consisting of about two thousand thin volumes, and occupying a book-shelf of moderate size. Returning into the larger room, he pointed me to a table at the upper end, occupying the place usually assigned to the family idols and the ancestral tablet, and bade me observe that there were no idols. Two candle-stands and a few incense-sticks still remained on this altar-table, with a cushion placed before it, on which he said that he knelt to pray, and burn incense to the one true God. I reminded him that God was present everywhere, and willing to receive worship in every place; and that the state of the heart was more important than posture of body or

burning of incense. A beverage, made from lotus-seed and a kind of dried fruit, with sweetmeats, was now served round; during which time he made inquiries respecting my visits to the other cities on the coast of China, and the cause of my contemplated return to England. He exhorted me to trust in Providence for the restoration of my health. He passed some high-flown compliments on ourselves, and made some general remarks on the favourable opinion of the Mandarins concerning the Missionaries, during which he professed to repeat some recently-uttered flattery of the officials respecting our integrity and benevolence. A son and a grandson stood at the entrance of the room, but did not utter a word, except when the conversation was specially directed to them; whereupon they returned a modest reply, and again resumed their silent quiet manner. He permitted us at length to take our departure.

Our next visit was to the house of an old man named Lim-pai, who had been recently reclaimed from opium-smoking. The comparative poverty of his present circumstances—the consequence of the late British war—had produced in him a fretfulness and irritability, which he had great difficulty in controlling. He was formerly a landowner in Koo-lang-soo, and was also the proprietor of some trading junks. The arrival of the British force involved him in ruin, and he had to effect his escape across to Amoy, where, though much reduced in circumstances, he had at this time sufficient means of subsistence; his sons having become boatmen, and contributing to the support of their parent. According to the common custom everywhere prevalent in China, the whole family,

down to the third generation, lived together in one house. Formerly he betrayed great excitement at the remembrance of his misfortunes, bemoaning his fate and the hardship of his lot. Latterly he appeared to have been softened by the exhortations of the Missionaries to submit to the will of God; my companion especially, on this occasion, adverting to his own recent domestic affliction in the loss of his wife and two children, and instancing his own comfort and trust in the mercy and love of a chastening Father. The old man's spirits were gradually cheered, and he talked about various matters of local interest. Seeing on the table, at the end of the room, the usual assemblage of those emblems of superstition—the family idols on the right hand, and the ancestral tablet in its corresponding case on the left—I drew his attention to the inconsistency of this fact with his regular attendance at the chapel. I remarked also to him, that Ta laou-yay had put away his idols, and that I could have wished he had done the same. This excited the old man to say some uncharitable things of Ta laou-yay; in the course of which he called him an old hypocrite, and asserted that, if we could gain admission into the interior of the house, he doubted not that we should find the idols in some other room. A long conversation here took place, in which a servant who accompanied us earnestly took part, on the difficulties and obstacles in the way of removing the family idols. The old man said that he never worshipped idols, and disbelieved in such nonsense; but grandmothers, mothers, and wives were so superstitious—the members of the family, who had to be consulted and won over, were so numerous—and

the domestic disturbance consequent on any rash step of this kind outraging their feelings would be so serious a matter—that he preferred peace and quietness, and was compelled to let the idols remain merely for custom's sake, although he himself never would be so foolish as to worship them.

We next visited Lim seen-sang, a man of some little property, who was engaged as teacher of one of the Missionaries. His uncle held office in some distant part of the country, and had purchased for his nephew the literary degree of sew-tsai; but by subsequent perseverance in his studies, Lim had also secured, by his own personal merit, further advancement to some intermediate literary honours beyond the first degree, as about a dozen certificates on the wall intimated. His grandmother having died during the past year, etiquette required that he should remain at home, and make no visits of ceremony at the new year. The new antithetical sentences, affixed to the door-posts and above the entrance, were characteristic of the general thirst for distinction:—"May I be so learned as to secrete in my mind three myriads of volumes!" "May I know the affairs of the world for six thousand years!"

We afterwards walked within the citadel, and soon arrived in a close narrow lane, in which was situated the house of another of the teachers, Tan seen-sang, whom we found at home awaiting our visit. He had, much to our regret, incurred the expense of a little feast, to do honour to the occasion, of which we were compelled to partake. Several neighbours, chiefly

women, were congregated in the court, and our host appeared rather proud of our visit. We were introduced separately to all the denizens of the little street, who came to present their congratulations. The wife came out after a little time, and having modestly paid her respects at a distance, soon retired into an inner room. The old mother was, however, more officious, and brought out her two young grandchildren, smartly attired. She seemed to be the presiding authority in the family; and it was pleasing to observe the extreme deference universally paid to this elderly class of females. All the inmates of each family appeared to be united in the closest bonds, and to bring together their earnings to a common fund, from which they defrayed the expenses of supplying their daily wants. The old lady of the household acted in the useful capacity of nurse, housekeeper, and adviser, and exercised over the members of the family a general control, which was never resisted. Her word was law, and her influence appeared to be paramount. The teacher was a poor man, earning only six dollars a month from tuition. He seemed, however, contented; and the old lady especially thanked my companion for his kindness to her son. When a grandmother dies, the wife then comes into her full share of influence; and the position which she holds in the family-circle presents the social condition of females in China, as an anomalous spectacle of mingled degradation and independence.

A triumphal arch, under which we passed on our return, was erected by command of one of the emperors, and was inscribed with an imperial edict, insti-

CHINESE GAMBLERS.

tuting a certain reward or bestowal of rank on the families of widows who remained unmarried. Only the richest families are said to benefit by this act of imperial favour.

On our way we experienced some difficulty in threading our course through the crowds attracted by the feats of jugglers and mountebanks, or assembled in more orderly rows on benches to hear a public novel-reader explaining, in the vulgar dialect, from a written book in his hand. Fireworks were to be heard bursting and dispersing their smoking contents in all directions. The whole population seemed to divide their employments between feasting, firing, and gambling, on this universal holiday, celebrated by one-third part of the human race. For the next half month, gambling, however, appeared to be the principal business. The laws being in abeyance, and their penalties ostensibly relaxed for five days against this vice, whole streets might be seen covered with gaming-tables, which were kept, in some cases, by mere children, a small per-centage on the stakes, or a payment according to time, being received as hire. Noisy quarrels, comparatively unusual at other times, were now to be heard in all directions. Even the temples were not exempt from the prevailing passion of the season. Long rows of gambling-stands, within the sacred precincts and close to the idols, were occupied by noisy disputants, angrily shaking their fists or exercising their voices, as the falling dice disappointed their eager hope of gain.

Very different was the scene, which I was privileged to witness on the afternoon of this day. I

attended the service at the American Missionary Chapel, at which seventy persons were present, when the teacher, Tan seen-sang read Milnes' tract on the new year, and expatiated on it with much energy, after previous preparation and instruction by a Missionary at his own house. He sometimes hazarded comments of his own, which were of a rather equivocal tendency. Eyeing with great earnestness a native doctor and a Budhist priest, who had been attracted thither by curiosity, he related to them the doctrines taught by the Missionaries, and the effect produced by them on his own mind. He said that ten of his friends had banded together with himself, for the purpose of attending to these doctrines and of worshipping God. He said that they had persevered in this course for some time, and that God had blessed them during the whole period. As an instance and proof of the latter, he mentioned that one of their number, a very old man in the city, though previously childless, had now two children by his wife, both sons. The Missionary, in his turn, addressed the people, previously to inviting them to join with him in a prayer to the Almighty. At the close of his address, a well-attired man entered into conversation with him, expressing his satisfaction with the doctrines which he had just heard, but saying that his mind was confused by the perplexing variety of religions; viz. the Budhist, the Taouist, and the Roman-Catholic religions. He especially inquired whether we practised fasting; in reply to which, he was informed that our mode of fasting consisted not in mere abstinence from particular food, but in abstinence with a view to prayer,

humiliation, and meditation, the moral state of the heart being the matter of essential importance. He was encouraged to renew his visits, and reminded of the unreasonableness of expecting to obtain an intimate knowledge of all the doctrines of the Gospel in a single hearing.

CHAPTER XXVIII.

NEW-YEAR VISITS OF CEREMONY TO THE HIGH MANDARINS OF AMOY.

A CHINESE BRIDE—VISIT TO THE TE-TOK, OR CHINESE ADMIRAL—HIS ADROITNESS IN ESCAPING THE BRITISH WAR—HIS RECENT DISGRACE—THE CHAM-HOO, OR MILITARY COMMANDANT—HIS DISCUSSION WITH THE MISSIONARIES, AND DEFENCE OF IDOLATRY—THE TAOU-TAI, OR PREFECT, A MANCHOO TARTAR—THE HAI-QUAN, OR INSPECTOR OF CUSTOMS, A MANCHOO—THE HAI-HONG, OR LORD MAYOR—A BUDHIST NUNNERY—THE PRIVILEGED INCORPORATION OF BEGGARS.

In the evening of the same day we were invited by Hok-ha, one of our neighbours, to pay a wedding-visit to his bride, to whom he was married on the preceding evening. He was a youth of about twenty-one years of age, apparently a sincere inquirer after Christian truth, and a constant attendant on the means of grace, both at the chapel and at Mr. Pohlman's family devotions. His father died eleven years ago, and he was now an assistant to his uncle, a ropemaker. The latter, on whom he was in a great measure dependent, had frequently shown his displeasure at Hok-ha's continual absence at the Missionary services; and on one occasion Hok-ha had to take refuge for more than a week in the house of one of the Missionaries from the harsh severity of his relative. He showed much gratitude, and was evidently attached to the Missionaries. He was in an

interesting state of mind, and lived in the daily habit of prayer. Seven years ago his widowed mother purchased for him a wife, who had lived in the family ever since, and was now sixteen years old. His mother commanded her son to celebrate the nuptials, though he would himself have preferred waiting for two years, till his prospects were brighter, and he became more independent of his uncle. But as the old lady was anxious to establish the family, Hok-ha being her only son, her commands were peremptory, and obedient submission to her authoritative will became his only alternative. Under the circumstances of the bride being already an inmate of the family, there was no marriage-procession to conduct her to the house of her husband; and there had been only the usual feast and nuptial ceremonies on the preceding evening.

We were ushered by the bridegroom up two or three flights of steps into his humble apartment, where we took our seats on a couch opposite a table covered with the remains of a feast. By the side of this table the bride stood, having her eyes cast toward the ground, and wrapt up in strict efforts to preserve propriety; custom not permitting a bride to speak to a visitor till after three days, nor to go out, except to the house of her parents, till after thirty days. She was a very pretty, interesting girl, with a profusion of artificial flowers forming a tiara on her head, and with a handsome bright red bridal robe, her face being covered with pearl-dust, rather beyond the limits of European taste. At her husband's suggestion, she handed to us a plate of sweetmeats from a drawer, of which we partook by way of compliment. She

continued to stand during the whole of our visit. A glass mirror lay on a dressing-table close by, into which she directed an occasional glance, to assure her mind of her strict preservation of appearances. Although my companion once or twice addressed her, she strictly preserved silence. She appeared, however, sometimes to experience difficulty in suppressing a simpering laugh, and to be in great danger of breaking through her affected seriousness. Hok-ha seemed greatly pleased with his bride. He had renounced idolatry; and stated his determination to have no idols in his own part of the house. In proof of his sincerity, there were no idols, or other symbols of idolatry, in the room in which we were, and which was the only room exclusively belonging to himself.

Jan. 28*th*—This being the second day of the new year, we formed a party of five Missionaries, in order to make a visit, and to pay our respects to the high Mandarins of the city. Entering the citadel, we soon approached the large open area, forming the entrance to the palace of the *te-tok*, or admiral. The first court into which we passed consisted of a large inclosed open space, with little outhouses or offices in a dilapidated state on either side. This was occupied for four or five days after the capture of Amoy by Sir Hugh Gough and the British troops, till their removal across to the island of Koo-lang-soo. The troops bivouacked in this open court; but on the first night, the buildings on the left were set on fire by the Chinese. The present te-tok, who also, during the British war, was in power, and possessed the highest authority, naval and military, was opportunely absent

from the scene of warlike operations. Shortly before the capture of the city, he went out to sea with his fleet of war-junks, ostensibly to meet the English ships and sink them on the wide deep; but he contrived to miss the British fleet, and to escape the dreaded conflict. When all the local authorities were cashiered and punished by the emperor for their pusillanimity in suffering the barbarians to capture the place, the te-tok, under these circumstances, received only a light punishment, being merely degraded three degrees of rank. But on his memorializing the throne, and representing that his absence from the scene of war was more his misfortune than his fault, and was, moreover, occasioned by his courage and zeal in the public service, he was restored to all his forfeited honours. Recently, however, he had again been involved in trouble, by having recommended an unsuitable candidate for military promotion to one of the national boards at Peking, and had been stript of all the badges of his former rank, but not of the power or emoluments of office. We found, on inquiry from his secretary, that he was absent on some expedition along the coast, and would not return for six days. He was now absent probably in order to avoid the mortification of being seen at this holiday season without the usual badges of his rank, or to endeavour by some signal service at sea to regain favour at Court, which his reported wealth was likely to insure at a very early period. His naval command extended along the coast of Fokeen and Chekeang. He had the character of being a confirmed opium-smoker, and had sometimes come fresh from the fumes, so as to talk rather wildly to the Missionaries amid the con-

fused state of his brain, boasting of his recent exploits against the pirates, and of his having cut off a hundred heads.

Our second visit, a few days later, which, for the sake of convenience and connexion I here anticipate, was more successful. He received us with apparent cordiality. He was a decrepit old man of seventy years of age, without any of the usual ornaments of official rank, both he and his attendants being dressed in the plainest style, on account of his recent disgrace. He smoked tobacco incessantly, his conversation turning on his recent exploits in Chekeang, where he said that he had captured between thirty and forty pirates, and the same number also in the neighbouring district of Tung-hwa. He spoke of the pirates being at this time very numerous. He next directed the topic of conversation to the price of our furs and dresses. He told us that his own fur came from Russia, and was of a very rare kind; acquainting us further with the price of the small piece of fur which faced his cuffs, which alone, he said, cost ten dollars. In reference to my intended voyage to England, he advised me to hasten my departure during the prevalence of the north winds, which he seemed to think would take me the whole voyage to Europe. It was currently rumoured in Amoy that he wanted to resign his command, and to retire to his native place in the south-western part of Canton province, but that he could not yet obtain permission to abandon his post. He received, with expressions of thankfulness, St. Luke's Gospel and a tract: but appeared to possess very little intellectual capacity, being a very unfavourable specimen of a Chinese officer.

Our next visit was to the *cham-hoo,* or military commandant, whose official residence was situated near that of the te-tok. He came into an outer court to meet us, shaking hands with us separately, and conducted us into a large inner hall. He wore a light blue knob on his cap, the badge of the third rank of military officers. He was the only resident officer of high rank, who was a native of the neighbourhood. He spoke the Tung-hwa variety of the local dialect, which enabled the Missionaries to converse freely with him without the necessity of an intervening interpreter. Of this they took full advantage, the cham-hoo himself being also very friendly and communicative. Finding that some of our number had been originally resident in Java, he inquired particularly about Calapa (Batavia) and the Chinese emigrants in that country. He requested information respecting the condition of the latter, and inquired whether they preserved their Chinese customs and dress. He also put several questions concerning the general character and policy of the Dutch Government towards the Chinese settlers. He then inquired about a teacher named Boone, formerly at Amoy; and mentioned his having had some conversation respecting the United States with a Chinese, who had accompanied Dr. Boone from Amoy to America. He mentioned, also, the fact of his having been shown a Daguerrotype likeness, taken in America, and inquired whether the Missionaries had the apparatus for taking likenesses with such wonderful rapidity. He next wished to hear particulars about a nation of dwarfs, in America, of whom he had heard. An English Missionary present, Mr. Young, who, through advantages in early

youth, now possessed a tolerably perfect knowledge of the spoken dialect, drew the conversation to the subject of religion, and gave an outline of Christian doctrines. The cham-hoo, after listening for some minutes, replied, that their Chinese priests said almost the same things as the Missionaries preached; and that the religions of both Chinese and foreigners were nearly the same. This led to a renewed explanation of our doctrines on the part of the Missionary. The cham-hoo listened with politeness for a time; but on the mention of the fall of man, and the depravity of human nature, he made violent objections to the doctrine, asserting, with some degree of personal excitement, that his own heart was correct, and his moral disposition good. The Missionary renewed his subject by the softening preface, "Let not your lordship be offended;" and proceeded to show that idolatry was sin, and a proof of the fall; that the pity of God extended to this fallen world; and that the mission and atonement of Jesus Christ were the divine remedy for the sins and sufferings of mankind. On this the cham-hoo asked who was Jesus—a god or a man? He afterwards contended, with some warmth, that the Chinese did not worship idols, but merely made images in remembrance of good men, whose example they wished to imitate. In the course of his remarks, he instanced Ma-tsoo-po, the great Fokeen goddess of sailors. In a subsequent part of their conversation, the Missionary asked him how it was that so many junks which carried her image, in order to consult the weather, and to obtain good luck, were lost at sea, goddess, crew and all. He replied that none could resist "destiny" and the "decree of heaven;" and

that those who worshipped Jesus were also unable to avoid calamity. He at length turned the conversation to other subjects; two of his attendants in the meanwhile appearing to be differently affected by the conversation, and slipping out of the room to conceal their laughter. He promised to receive and peruse some of our Christian books, and complimented us on the excellence of our objects, saying that our religion was calculated to unite all nations in the bond of peace. After the usual supply of tea and sweetmeats had passed round, we took leave of him in the outer court, to which he accompanied us.

Returning from the citadel into the outer city, we soon arrived at the residence of the principal civil Mandarin, the *taou-tai,* a Manchoo Tartar, who was adorned with the insignia and opaque blue knob of the fourth rank. Our cards having been sent in, he speedily made his appearance at a flight of steps in the outer court; and, after shaking hands, conducted us to an inner room, where he continued standing till we were all seated, and then himself occupied the lowest place. He lately served as *che-foo* in Szechuen province, and came to Amoy on his promotion. He made many inquiries about our respective countries, and seemed to be much impressed by the fact of our religion appearing to unite us in the bonds of fraternal affection, though we belonged to different nations. He inquired the number of years that had elapsed since the separation of the United States from Britain, and expressed a wish to obtain some maps of foreign lands, with the names written in Chinese characters, which I subsequently sent him as a present. Finding that, of the seven Mis-

sionaries now resident at Amoy, three were English, he remarked that we were better off than he was in this respect, as he had only one Manchoo fellow-countryman, the hai-quan, beside himself at Amoy. He said that there were about thirty-four Manchoos holding office in Fokeen province*, and also between four and five thousand Manchoo soldiers. He made inquiries about Mr. Abeel, who, he said, had supplied him with Christian books three years ago.

The *hai-quan*, or inspector of customs, a Manchoo, whom we next visited, was absent from home; but, in common with the rest of the Mandarins, sent his cards to each of us the next day, by way of returning our compliment.

From this point we sailed in a boat to the suburb of Ha-mun-ka, to pay our respects to the *hai-hong*. He received us with the same condescension and kindness which we experienced on a former occasion, inquiring our ages, and complimenting the medical Missionary present on the benevolence and skill of his profession. He remarked that he had never seen any

* The Chinese at the present time frequently express dissatisfaction with the diminished amount of encouragement which literature receives in the promotion of officers on the claims of literary merit. Under the preceding native dynasty, they say that all political offices were conferred on the literary graduates; but that under the present foreign dynasty, out of every ten offices of Government, about three are given to Manchoos from birth, one to wealthy persons willing to purchase promotion by bribery, and only six to Chinese graduates, irrespectively of birth or wealth. The Manchoo dynasty is thus gradually closing up the only safety-valve for the ambition of native patriots, and is exposed to serious danger from this outrage on public opinion.

Roman-Catholic books, though that religious sect had been for a long time in the country. During our interview he voluntarily proposed that we should send him an assortment of our religious books, saying, that, after reading them himself, he would circulate them amongst his people. We left, amid the shrill notes of clarionets and pipes, and the rumbling monotonous sounds of a kind of bass instrument, which only gave one note throughout the tune to the other instruments.

The next day a package of Christian books was carefully selected, and forwarded to each of the Mandarins, who sent their cards to us in acknowledgment of the gift. The teacher who took the books, Tan seen-sang, was summoned into the presence of the cham-hoo, after the delivery of the books; and a series of questions was put to him respecting the nature of their contents, which, from his general acquaintance with Christian doctrines, he was well qualified to answer. He entered into the details of our religion, and explained the nature of our books, especially meeting the cham-hoo's objections as to the different style of Chinese composition observable in them. He drew his attention particularly to the fact of our Bible being translated from the original languages in which it was written, which would account for its apparent contrariety to the Chinese literary style. He explained that the tracts and books, written and composed by the Missionaries, were original productions, and could therefore be more easily conformed to Chinese taste and style. The cham-hoo professed to enter into the distinction, as fully accounting for the difference of style; and said much to the teacher on

the good objects of the Missionaries, and the excellence of Christian doctrines.

During the next few days I was engaged in accompanying some of the Missionary brethren in their afternoon excursions among the people; and the temples, the city ramparts, opium shops, and private houses, were in turn the scene of our visits. On one occasion we entered a Budhist nunnery, named *Seen shan she*, in which ten nuns and four senior abbesses resided. They brought us tea and sweetmeats, and afterwards presented some to the little crowd which followed us into the interior; but the latter considerately declined receiving any, saying that the nuns would incur expense if so many received their kindness. Of the two abbesses, who waited on us, one was seventy and the other eighty years of age. The latter had been sold to the nunnery at the age of three years, where she had ever since lived. She was now toothless from age, but seemed to receive a larger measure of respect from the by-standers than was usually accorded to this class of females. The entrance had its newly-posted lucky sentences to the following effect—"Shut out from the world;" "Grandmothers in heart." In the temple in which we sat there were images of the three precious Budhs, on a raised platform, and of the original disciples of Budh on either side, with every imaginable variety of expression depicted in their features. The two abbesses spoke of Mr. Abeel having been there in former times, and of his having given them some tracts, which they were able to read—a rare case of even the lowest degree of mental culture being perceptible among women, and especially among priestesses.

Among the various matters of business observable at this time of the new year, was the almost universal practice of changing some small bills on the front of the houses. These papers, on inquiry, were found to refer to that numerous portion of the inhabitants of Chinese cities—the beggar population. The beggars at Amoy are enrolled by a system of laws and regulations, to which they are subject among themselves, and of which the law of the state also takes an indirect cognizance. A king of the beggars is duly elected from their number, who calls on each householder at the beginning of the year, and ascertains the monthly subscription which he is willing to give, in order to be free from the annoyance of their visits for alms, and the clatter of the sticks, by which they implore relief. For the sum of five or six hundred cash a month, he gives a red piece of paper inscribed with three copies of the characters for "great good luck," enclosed within an outline of a jar or vase. This is affixed to the door-post as a sign of immunity, and is renewed at the commencement of every year. Any beggar overlooking this bill of exemption, and entering a shop for relief, may be seized by the householder, and be beaten on the spot. The king, after giving a certain proportion to the Mandarins, and apportioning a certain fund for the support of the incorporated society of beggars, contrives to appropriate the remainder to his own use, and to become a rich man. The beggars are covered with tattered rags, wear long dishevelled hair, and are not very particular in the mode of satisfying their hunger. I observed one pass the shop of a confectioner, and stealthily slip a cake into his hand, and thence into his sleeve. One of the partners, who

saw the theft, ran out and followed the thief, caught him by the hair, made him restore the cake from the folds of his sleeve, and then, by a species of lynch-law very common in a country where ordinary law is expensive, and bribes must precede justice, gave the beggar a severe beating, and let him depart, amid the applause of the crowd, the good humour of the tradesman himself, and a remarkable nonchalance on the part of the offender.

CHAPTER XXIX.

FACTS ILLUSTRATIVE OF THE PREVALENCE AND EFFECTS OF OPIUM-SMOKING.

VISIT TO OPIUM-DENS — CONFESSIONS OF OPIUM-SMOKERS — MORAL AND PHYSICAL EFFECTS OF OPIUM — LOCAL SYSTEM OF SMUGGLING, AND MODE OF RETAIL — DETAILED TESTIMONY OF TEN CONSECUTIVE CASES OF OPIUM-SMOKERS, TAKEN FROM THEIR OWN LIPS.

DURING my stay at Amoy I made many inquiries respecting the prevalence and effects of opium-smoking, and often visited, with a Missionary friend, some of the shops in which opium was sold.

The first opium-house which we entered was situated close to the entrance to the taou-tai's palace. Four or five rooms, in different parts of a square court, were occupied by men stretched out on a rude kind of couch, on which lay a head-pillow, with lamps, pipes, and other apparatus for smoking opium. In one part of the principal room the proprietor stood, with delicate steel-yards, weighing out the prepared drug, which was of a dark, thick, semi-fluid consistency. A little company of opium-smokers, who had come hither to indulge in the expensive fumes, or to feast their eyes with the sight of that which increasing poverty had placed beyond their reach, soon gathered around us, and entered into conversation. Lim-pai, who accompanied us—himself a reclaimed opium-smoker

—earnestly took part in the conversation with his countrymen. They formed a motley group of sallow sunken cheeks, and glassy watery eyes, as, with idiotic look and vacant laugh, they readily volunteered items of information, and described the process of their own degradation. There was to be seen the youth, who, just emerging from boyhood, had only commenced the practice a little time before, and was now hastening to a premature old age. There was the man of middle age, who, for half his life a victim of this pernicious indulgence, was bearing with him to an early grave the wreck of his worn-out constitution. There was again the more elderly man, whose iron strength of frame could better ward off the slow but certain advances of decrepitude, but whose bloated cheek and vacant stare told of the struggle that was raging within. There was again the rarely-seen spectacle of old age; and the man of sixty lived yet to tell of forty years consumed in the seductions of this vice. They all assented to the evils and sufferings of their course, and professed a desire to be freed from its power. They all complained of loss of appetite—of the agonizing cravings of the early morning—of prostration of strength—and of increasing feebleness; but said that they could not gain firmness of resolution to overcome the habit. They all stated its intoxicating effects to be worse than those of drunkenness, and described the extreme dizziness and vomiting which ensued, so as to incapacitate them for exertion. The oldest man among their number, with a strange inconsistency and candour, expatiated on the misery of his course. For three years he said he had abandoned the indulgence, at the period of Commissioner Lin's

menacing edicts and compulsory prohibition of opium. At the conclusion of the British war, the opium-ships came unmolested to Amoy: he had opened an opium shop for gain; and soon he himself fell a victim. He enlarged on the evils of opium-smoking, which he asserted to be six. 1. Loss of appetite. 2. Loss of strength. 3. Loss of money. 4. Loss of time. 5. Loss of longevity. 6. Loss of virtue, leading to profligacy and gambling. He then spoke of the insidious approaches of temptation, similar to those of the drunkard's career. A man was sick, or had a cold: a friend recommended opium, and he fell into the snare. Or, again, some acquaintance would meet him, and press him, by urgent solicitations, to accompany him to an opium-house. At first he would refuse to join in smoking; by degrees, however, his friends became cheerful; their society was pleasant; his scruples were derided; his objections speedily vanished; he partook of the luxury; it soon became essential to his daily life; and he found himself at length unable to overcome its allurements.

Some of the Chinese present requested us to give them medicine to cure them of the habit: but my companion told them that the only medicine necessary was a firm heart, which God could give them; and pointed them to Lim-pai, as an instance of the power of a virtuous resolution. The latter again entered on the subject, earnestly testifying his increased happiness and comfort since he abandoned the vice half a year ago. The oldest opium-smoker replied by excusing himself of all moral guilt in the matter, and said that it was "heaven's decree" that he should be overcome by the vice, which he therefore could not

escape. We left this establishment amid many inquiries for medicine, in which the proprietor of the house joined. He appeared not to be in the least degree displeased at the freedom of our remarks on an indulgence which brought him his means of livelihood. On hearing that I was an *English* Missionary, they exposed the inconsistency of my rebuking their habit of smoking opium, while my countrymen brought them the means of indulging it. Most of them seemed to labour under the delusion that the Missionaries were all Americans, and the opium-smugglers were all Englishmen—a mistake of which we of course took every means of disabusing their minds.

I subsequently visited about thirty other opium-shops in different parts of the city. One of these opium-dens was a narrow, dark, and filthy hole, almost unfit for a human being to enter, and appropriately joining a coffin-maker's shop. From the people we gained various particulars as to the nature and extent of the opium traffic. The large native wholesale dealers were in the habit of strongly manning and arming a boat, in which they proceeded outside the boundaries of the port to the Six Islands. There the foreign opium-vessels lying at anchor were similarly armed and prepared for resistance, in the event of the Chinese authorities attempting to capture them. The native boats returned with the chests of opium to Amoy, and might be seen, with some European flag flying aloft, passing swiftly through the harbour, with sails set, and all the crew plying their oars. They always formed too strong a force to encourage the hope of successful pursuit, either by the pirates or by the Mandarins. The wholesale native smugglers then

retail the opium-balls separately to the retail-dealers and proprietors of opium-shops. No secrecy is observed respecting this article of universal traffic. I have seen three consecutive houses, kept by opium-venders. The people say that there are nearly a thousand such establishments in Amoy. Public notices on the corners of streets frequently invited the attention of passers-by to opium "three winters old" sold in the opposite house. To the better class of these shops the servants of rich men might be seen resorting, in order to purchase the prepared drug, and to carry it in little boxes, or, if the quantity were moderate, on little bamboo leaves, to their master, for smoking at his own house. They all asserted that they paid no bribes to the Mandarins, saying that these also smoked opium, and, therefore, were prevented by shame from interfering with the people. They assented to the probability of bribes being paid to the native authorities by the large wholesale purchasers, who go outside the harbour to buy opium from the foreign ships. Among other proofs of the full cognizance of the local authorities, as well as of the very general prevalence of opium-smoking, may be mentioned the fact of persons being met with in almost every street, who gain their entire livelihood by manufacturing the bowls of opium pipes, which they publicly expose for sale in every direction.

Wishing to obtain more accurate information and data on the physical and moral effects of opium than were to be gathered from a general recollection of the cases which I witnessed, I was afterwards accompanied by Mr. Pohlman, who kindly acted as interpreter, to ten opium-houses, in order that I might possess ten

consecutive cases of opium-smokers, and gain positive testimony from their own confessions on the subject. We generally took the first man in each house whom we beheld in the act of inhaling the fumes; and the questions proposed were generally answered by the individual without any restraint or unwillingness. Sometimes his companions who might be present spoke also in confirmation of his statements. The simple evidence is recorded without lengthened comment, to enable the reader to form his own unbiassed opinion concerning the effects of opium. The writer has no object in view but truth, and a desire that the real state of the case, and the real effects of the system should be known, whatever the result may be, whether tending to augment or to moderate the general current of the feelings and views of the benevolent portion of the public. He would merely premise, that the recorded cases are those of poor men frequenting houses of the lowest description, and not generally possessing the means of a very excessive indulgence; and that the rich, who possess the power of gratifying to the full their propensity to opium, do not smoke the drug in these common establishments, but consume it in secrecy at their own homes.

No. 1. Was that of a man thirty-nine years old, a mate on board a trading-junk from Teen-sing. He had smoked four years. He professed to have commenced the practice from a disease in the heart, and to have found it beneficial as a relief from the pain. During the first two years he gradually increased the dose. During the last two years he smoked daily ten *fun*, or candareens, *i.e.* one *tseen*, or mace (equivalent to sixty grains, or one drachm); one

half in the morning, and the other half in the evening. The indulgence cost him daily 190 cash (about eightpence) at the present rate of consumption. He had a wife and five children. Early in the morning, the craving desire for opium made him feel ill till he took his accustomed quantity. He testified to the diminution of his appetite and strength since he began the habit. He was apparently a man of very strong constitution and robust frame, and had hitherto suffered but little from the effects, although his countenance wore a bloated appearance.

No. 2. Was forty-two years old, and had been fifteen years an opium-smoker. He formerly smoked a mace, but now, from poverty, could only afford to smoke three candareens a day. He was a literary teacher by profession, but was in reduced circumstances. He complained of decay of strength and loss of appetite. He professed to be gradually leaving off opium, under the compulsion of poverty; but pain in the stomach furnished him with an excuse for taking an extra dose this afternoon. His hollow cheek and sallow countenance rendered him a wretched and pitiable-looking object.

No. 3. Was twenty-five years old, and had smoked opium three years. He began the practice with two or three candareens daily, but, having gradually increased the dose, now smoked a mace. He complained of loss of appetite and decay of strength. He was formerly much stronger. He was the headman of a company of coolies. Out of between 200 and 300 cash, his daily wages, he spent 190 cash in opium. His idiotic look and sunken eye made him appear a wretched object, overtaken in early youth by the

decrepitude and infirmities of old age. The by-standers gave him the character of being exceedingly depraved, even in the Chinese estimate of morality.

No. 4. Was fifty-one years old, and had smoked opium fifteen years. He was a sailor on board a trading-junk. He had been smoking more than a mace a day. He said that his appetite and strength were greatly diminished. He was formerly addicted to drunkenness; but experienced the effects of opium to be much more destructive. Opium often made him ill. He often felt the desire to vomit, without the power of doing so. By the advice, and with the help of the keeper of the opium-house, he had been trying to reform, and for eight days had not smoked his usual dose. He was now eating a medicinal compound to cure the craving, and to enable him to break off the habit by degrees. This medicine was made of sugar, ginseng-root, and some opium-soot; sugar, however, forming the principal ingredient. He confessed that he still smoked a little at night, and appeared so wedded to the vice, as to be almost an involuntary instrument in hastening on his premature destruction.

No. 5. Was a deaf man, unable to catch a sound, and suspicious withal: a wretched object, of about forty years of age, in the greatest destitution, and with squalid appearance. He came to the shop to buy two candareens of opium to smoke at his own house. The by-standers said that a person commencing to smoke opium would be intoxicated by two candareens, but that a much larger quantity is gradually required to produce this effect.

No. 6. Was fifty years old, and had smoked opium fourteen years. He smoked a mace daily. He was

engaged in smoking over again the soot of opium, scraped out from the bowl of his pipe. He said that his appetite and strength were greatly diminished. He was formerly an opium-house keeper, but failed in business. He now hired the house in which we were. In this wretched hovel he continued, on a small scale, his former business. His sons, who were farmers in the country, contributed to his support.

No. 7. Was forty-three years old, and had smoked opium thirteen years. He was the proprietor of the establishment, being employed also as a secretary to some Mandarin. He had smoked from seven candareens to a mace daily. He spoke of his loss of appetite and strength. He stated that he was desirous of reforming, and anxious to know the means of reformation. He had twice partially abandoned the indulgence, but his boon companions inveigled him back to the vice. He acknowledged that he was in better health during the period of his abstinence, and stated his conviction that, if he could even now abandon the seduction, he would regain much of his former strength. Previously to his former reformations, he had eaten a medicinal preparation, consisting of two candareens of opium-soot mixed with arrack, sugar, and other ingredients, amounting to eight kinds in all. He assented to the folly and evil of his course. A partner in one of the opium establishments, however, as he was weighing out the drug to his customers, once retorted to the remonstrances of my companion, by asking, "Why, then, do the foreign ships bring us the opium? Go, rather, and prevail on your countrymen not to bring us opium."

No. 8. Was thirty years old, and had smoked, for

two years, three candareens a day; one half in the morning, and the other half in the evening. He complained of loss of appetite and diminution of strength. He said that he desired to reform, but was unable to accomplish his desire, as abstinence, even for a day or two, produced great distress and pain in his limbs. He was a maker of bamboo chairs. He had a wife, but no children. (The by-standers all testified, on this and other occasions, that opium-smokers have few children.) His cheeks had a sallow, sunken appearance. He said that he was formerly stout and robust, and that he had lost one half of his bodily weight. He persisted in this last statement amid the expression of our incredulity.

No. 9. Was a boatman, fifty years old, and had smoked three candareens a day for above ten years. He complained of diminished appetite and strength, and had a vacant look and bloated countenance.

No. 10. Was thirty-seven years old, and had smoked opium for thirteen years. His usual dose was one mace a day. He was a shoemaker, and had a wife and three children. He professed to be desirous of reforming, and took from his pocket a mixture of opium-soot and salt to cure the craving. Two days ago, having no money, he took no opium; on the previous day he took half a dose: on this day he had taken no opium, but was in great suffering from nervous prostration. He said that he was formerly fat, healthy, and good looking. He had now a dreadfully bloated appearance, was very weak, and unable to eat his regular food. He wanted to know if there was any thing that could enable him to reform. He replied to the exhortations of my friend by shaking his

head, and pointing to his breast and hard breathing. He proceeded to describe in detail, with accommodated gestures, the manner in which, when making shoes at his bench, if he had not the usual dose of opium, he fell away into a fainting fit. He stated that he was in the habit of propping up his strength by chewing a little of the mixture. It was affecting to listen to the description of his sufferings, and to behold the poor victim raising himself to a high degree of excitement, as he was describing the progress of his own misery. He said, that, without the usual dose of opium, he could not retain his food without vomiting. He earned 260 cash a-day, out of which he spent from 180 to 220 cash in opium. His youngest son was born six years ago, since which time he had had no offspring. He begged importunately for our help in supplying him with a remedy; and listened, vacantly assenting, as Mr. Pohlman told him to pray for help, in breaking off his vice, to the Almighty. He said that three days ago he had worshipped the idol of Shang-te (literally, "Almighty," the name of one of their deities), on the birth-day of the god. He again proceeded to imitate, by gestures, the panting of the craving state, and complained of being in the midst of temptations to the indulgence. He gladly assented to Mr. Pohlman's proposal to come for five days to our house, where he should have his rice gratuitously supplied to him, that he might be placed beyond the influence of temptation, and be enabled to abstain from the indulgence. He seemed to be very earnest in the expression of his gratitude. Early the next morning he came to our house, professing his determination to practise total abstinence, and apparently

resolved on breaking off the vice. He conducted himself very well for several hours, but towards the close of the day became evidently uncomfortable and uneasy. He took his meals with the Chinese domestics in a room below, and then returned to the Missionary's study. Here he soon after showed, by his conversation, the struggle with temptation that was pending within. He invented some excuses for going into the street; but as he had no money, his pretext for temporarily absenting himself from the house would not suffice his purpose. He now spoke of his family having no rice to eat, as he was not at home to earn any money for them. He asked for a few cash to buy a meal for them, which request was firmly refused, as we believed him to be merely seeking the means of satisfying an intense desire for opium, which he found himself too weak in purpose to resist. He continued some time longer with us in evident pain and suffering, and at last, overcome by the agony of the craving state, disappeared into the streets.

CHAPTER XXX.

FACTS ILLUSTRATIVE OF FEMALE INFANTICIDE.

TRIP TO SURROUNDING VILLAGES—TESTIMONY OF VILLAGERS AS TO THE PREVALENCE AND THE MOTIVES OF INFANTICIDE —VILLAGE CLANSHIPS — ANCESTRAL TEMPLE — VILLAGE SCHOOL-HOUSE — CONFESSIONS OF INFANTICIDE PARENTS —MODES OF DEATH COMMONLY PRACTISED—HOSPITALITY OF A MEDICAL PATIENT—CASE OF ATTEMPTED INFANTICIDE —DEGRADATION OF THE FEMALE SEX.

Jan. 30*th*—During my occasional visits on horseback to the villages scattered over the island, the subject of female infanticide was brought under my notice. The facts, with which I became acquainted at Amoy, produced in my mind a conviction that this social evil exists in the province of Fokeen to an extent which would be incredible, unless the fullest evidence were at hand to establish its truth. In the other parts of China which I visited, no well-authenticated cases were brought under my knowledge sufficient to prove that this crime prevailed to any considerable extent. In the vicinity of Shanghai and Ningpo, the moral atrocity, if perpetrated, lurks in secret, and is comparatively too rare an occurrence to be regarded as possessing the sanction of public opinion.

On this day I was accompanied by the same kind friend, who was ever ready to place his valuable aid

at my disposal, in visiting and gaining information from the people. We set out for some native villages on the opposite side of the island, and at an early hour of the day had passed through the suburb on the east of the city. Our course lay over an extensive military parade-ground, situated above the sea-battery. In one part there was a little tower, on the top of which the high military officers were accustomed to sit as judges of the skill of the troops in shooting arrows at a large target, which was placed against a pillar at a little distance. In another part of the ground there were some walls, with mounds of sand, at which the soldiers practised firing with bullets. At a little distance beyond, a line of massive fortifications skirted the beach for a mile, till, at the further end, bending to the north, it formed a junction with the lofty precipices, which constitute a mountain-barrier of natural defences to the city on its northern and eastern sides. Through this wall we passed under one of the gateways, by which the British troops had entered in their advance towards the city. The whole line of fortifications appeared to be in good repair, but to be entirely destitute of guns, both on the ramparts and on the watch-towers.

After a ride of six miles, we entered a village named *Hong-choo*, where the people soon gathered around us, and my companion entered into conversation with them. The subject was gradually and cautiously led to infanticide, on which they readily offered various items of statistical information. They asserted, without hesitation, that female infanticide was generally practised amongst them; and their statements were offered to us in a manner, which indicated the

total absence of criminality from their views of the practice. They stated that poor persons generally put to death two female infants out of every four, immediately after birth; but that rich persons, who could afford to rear their female offspring, were not in the habit of murdering their daughters.

In the next village, about a mile distant, called *Baw-a-aou*, we remained for two or three hours among the people, who partook of the general friendly character of Chinese villagers. The whole village was inhabited by persons having the same surname of *Lim*, or *Lin*, who appeared to be united together by the ties of patriarchal law. This village clanship is a powerful bond of union, all the inhabitants regarding each other as *heung-te*, brethren or cousins. They have a common property in the wells and the temples within their boundaries, which form subjects of occasional dispute with the people of the next village. These quarrels sometimes are carried to such an extent that the belligerents on either side regularly muster their forces, and an appeal is made to physical violence; the results of this village-warfare seldom, however, extending beyond broken heads and fractured limbs. They seemed to experience satisfaction in showing us the little temples and shrines, and especially in conducting us to explore that most potent charm in the ancient associations and legends of the village—the temple assigned to the sepulchral tablets of their common ancestors. The ancestral tablets of the original founders of the clan were duly arranged in three rows. In the principal hall, which opened into an adjoining square, there were about six tablets in all. The earliest were placed in the third rank

behind, and professed to number ten generations; the middle rank eleven; and the fore rank twelve. The latest of these tablets were two or three hundred years old, since which time no addition had been made to their number. At the present time, even the oldest and most respected men of the village, after their death, merely had their tablets erected in the private dwellings of their own family. There was an immense vase for incense, with a lion carved on the top, and with incense-sticks on a table which stood before it. The people seemed to attach great sanctity to the tablets, and said that no amount of money could prevail on them to dispose of these emblems of ancestral worth.

We soon adjourned to another public room of the village, which was used as a school-house. The people were rather afraid of our horses; and it was some time before we could prevail on the most courageous of their number to get some fodder, and to undertake to hold them. We were then taken to some seats in the principal hall, at the other end of which some idols were standing on a little platform. About a hundred people were speedily collected around us, most of whom adopted various methods of showing civility. The horrible subject of infanticide was here also introduced. They confirmed the testimony of the people in the last village, that out of four daughters poor men generally murdered two, and sometimes even three. They stated that, in their own village, out of six daughters it was customary to kill three; some murdered four, and a few even five out of the same number. They said that the proportion of female children which they put to death entirely depended

on the poverty of the individual. They told us that the death of the infant was effected immediately after birth, and that four different modes of infanticide were practised amongst them; viz. drowning in a vessel of water, pinching the throat, stifling by means of a wet cloth over the mouth, and choking by a few grains of rice placed into the mouth of the infant. If sons were alternately interspersed with daughters in a family, the people esteemed it good luck, and were not accustomed to murder the female children. We told them that many persons in our native lands were unwilling to believe that the Chinese were guilty of so cruel a practice. They all asserted that their statements were true; but after this, as might have been expected, they individually showed reluctance in acknowledging that either themselves or their parents had been guilty of infanticide. Finding that we strongly condemned the custom, they were rather guarded in making any confessions of personal participation in the practice.

At this time a man of the village, named *Lin Heaou*, joined our party, and gave us an invitation to his house, which was a well-intended compliment, but which our knowledge of his deep poverty prevented our accepting, as we thought that he would be better pleased with our declining. The poor man had previously become acquainted with my companion in a remarkable manner. The latter, while walking, a few days previously, near the city with another Missionary, had met this villager with a fine healthy-looking child in his arms, and had commenced a conversation with him by expressing admiration of the child. The father, with a look indicating extreme wretchedness,

shook his head, and said that he was the most unfortunate of human beings, as it was a *female* child. On their making further inquiry, he informed them that he had had eight children, all daughters, of whom he had murdered five. The man now appeared before us, with the same child in his arms, and renewed his pitiable tale, which was confirmed, as a matter of perfect notoriety, by the crowd around us. As he fondled the child in his arms, his manner indicated no deficiency in paternal affection towards his offspring. He dwelt, however, on the misery of his "fate," and described the process of his former infanticide, by placing the infants in a tub of water immediately after birth. *Heaou* was a small farmer or gardener, cultivating four little plots of ground. He had no son on whom to lean for support in his old age. He seemed deeply affected as he dwelt on his sorrows, esteeming himself the most ill-fated of men in having eight children, and no son among them. The people around, especially the women, appeared to think light of the matter, and indulged in frequent humour and levity. The man himself said that he always had compunctions of grief for ten days after murdering a child; and that both he and his wife wept very much at the time, and grieved at their misfortune in having female offspring.

One old man, whom we questioned, confessed publicly before the crowd, that out of six daughters he had murdered three. At first, he said that he did not remember whether he had murdered two or three. He said that he smothered them by putting grass into their mouth; and that he felt more peaceful and quiet in his mind under the disgrace which he

suffered, when he had thus put his female offspring out of the way. Both he and his wife wept very much, but felt no compunctions of conscience at the deed. He replied to Mr. Pohlman's remonstrances by saying that he would admonish all his daughters-in-law in future to preserve their female children.

A former patient of the Medical Missionary Hospital now joined us, named *Lin gnew*, who had had a tumour, weighing nearly two pounds, removed by a surgical operation from his neck, and had his life thus prolonged by foreign benevolence and skill. We accepted his invitation to take a meal, which was, in the course of half an hour, set out for us in the public hall. My companion told the crowd that it was the custom of Christians to thank God for His daily mercies, and to ask a blessing before a meal; and requested them to preserve silence, while I invoked the Divine blessing on ourselves and the poor deluded heathen by whom we were surrounded. They remained in deep and attentive silence during the time. We were supplied with wooden chop-sticks, and we took our dinner from dishes of purely Chinese composition, consisting of boiled rice, ducks' eggs, and a boiled mixture of cabbage, oysters, and vermicelli. A handkerchief served as a table-cloth, and our host brought each of us a basin of water to wash our hands after the repast. We offered some money in return for the meal; but both Lin gnew, and the neighbours who stood around us, stoutly refused to accept any payment, and waved their hands at the unreasonableness of our proposal. He afterwards accepted Mr. Pohlman's invitation to return our visit on

the following Sabbath, in order to be present at our religious worship, and to hear the Missionaries preach about Jesus Christ. This engagement he accordingly fulfilled on the next Sunday, accompanied by two of his neighbours, all dressed out in their best holiday clothes. Respecting the population of their village, they could give us no definite information, except the fact that it contained one hundred and eighty family messes, which they said would probably make it amount to one thousand persons.

On our return we put similar questions concerning infanticide to the villagers at *Chan-chew-hwa*, and invariably obtained, in reply, a confirmation of the previous information supplied to us respecting its general prevalence. The average number of females put to death in the several villages was generally stated to amount to the proportion of one-half. While we were questioning one old man, the crowd, unable to comprehend the drift or object of our inquiries, were greatly amused, and indulged in a little pleasantry, saying that we were fortune-tellers, and were going to tell the old man's fate. They afterwards became more reserved in their communications, suspecting that we were employed as spies by the Mandarins. They soon, however, resumed their friendly and communicative manner; and as we prepared to take our departure, they urged us to remain to partake of food, and to hold conversation with them.

The same confessions as to the proportion of female infants murdered after birth were made in another village named *O-ne;* but none of the inhabitants

were willing to confess that they themselves had perpetrated infanticide, though they testified to its universal prevalence around them.

The same facts were corroborated by the evidence of several Chinese in the city,* the inhabitants of which, though not so universally given to the practice as the villagers, were by no means free from the evil. Some respectable natives spoke of its prevalence, not only in the villages, but also in the city, to an awful extent, even saying that one-half of the female infants of the poor within the city were put to death by their inhuman parents. The real cause of this horrible custom is to be found, partly in the extreme poverty of the people, and partly in the unenlightened state of their conscience, which fails to realize the flagrant enormity of a social crime, with which their minds have been long familiarized, and by which their moral perceptions have become blunted.

* I was furnished with the following fact by Captain Collinson, R.N. C.B. of the "Plover" sloop-of-war, recently engaged in the survey of the Coast of China, who has kindly given me his authority for its publication. On a little point of shore, near the city of *Tung-shan*, on the coast of Fokeen, about half way between Amoy and Namoa, a Chinese boat, with two men and three women, approached that part of the beach, in which some of his party were engaged in their surveying operations. The Chinese brought with them four infants, and proceeded to dig two pits in the sand, in which they were about to bury the four infants alive, till a sailor and a boy, assisting Captain Collinson (who was at some little distance), succeeded in driving them away from the spot. Captain Collinson watched the Chinese with his telescope, as they proceeded with the infants around a headland to some other point, where they would be free from interruption in their work of cruelty.

The dreadful effects on society of this evil are obvious to every visitor of the rural hamlets, where the most cursory investigation reveals the small proportion of female inhabitants. The more disastrous consequences of female infanticide, and of the paucity of women occasioned thereby, may easily be imagined; but their recital cannot be permitted to offend the eye of the reader.

It is easy to account for the prevalence of this idea of misfortune and calamity in having female children, and being without sons. The explanation is found in the following facts. 1. Sons are the support and comfort of their parents in adversity and old age. A Chinese, whose sons are in prosperous circumstances, generally ceases from labouring for his subsistence after he has attained the age of fifty, the sons contributing to support their parent in honourable ease. 2. Daughters, at the age of sixteen, are generally married into another family; on which occasion, however, a sum of money is paid to the parents by the husband, virtually as a matter of purchase, but ostensibly for the purpose of refunding the expense of a wife's support from infancy. 3. Daughters, when married, are no longer considered as a part of the family, and assume their husband's surname; so that they are frequently omitted by parents in the enumeration of their children, and are merely regarded as secondary relations. 4. Daughters afford no hope of preserving the family-name of the father, and of performing the funeral rites and other sacrificial offerings to the spirits of their ancestors. 5. The general degradation and comparative uselessness of females are considered as offering no adequate compensation for

the expense of their nurture and support. The poor villager, who had eight daughters and no sons, might naturally, in such a state of public opinion, deem himself very unfortunate, in the absence of a belief in the wisdom and goodness of a directing Providence.

CHAPTER XXXI.

DAILY INCIDENTS AT AMOY, CONTINUED.

CHINESE MISSIONARY MEETING—CELEBRATION OF THE FEAST OF LANTERNS—A GIANT SPECIMEN OF PYROTECHNIC SKILL—CESSATION OF HOLIDAYS, AND GENERAL RESUMPTION OF BUSINESS—THE QUESTION OF THE ANCESTRAL TABLET DISCUSSED—CHINESE BIBLE-CLASS—TOPICS OF MISSIONARY SERMONS—ORIGINAL ILLUSTRATIONS OF CHINESE HEARERS—INDIRECT PERSECUTION OF A RELIGIOUS INQUIRER.

Feb. 2*d*—This being the first Monday in the month, the monthly Missionary meeting, which had been established in the previous month, was held for the benefit of the Chinese Catechumens. The six Missionaries, their native teachers and domestics, with a few neighbours, amounting altogether to about thirty persons, assembled in the house of one of the Missionaries. The Missionary who presided commenced the proceedings with a prayer in Chinese, and then made a few remarks, intended as a comment on a portion of Scripture, Acts xiii. 42 to end. Tan seen-sang then read from a MS., which had been carefully prepared with the previous help of one of the Missionaries, a statement of the character and objects of their assembling together. Some maps, and representations of the sun, moon, and planets, were hung upon the wall, or lay on the table, to which continual reference was made. His range of topics embraced, 1. The object

of this Missionary meeting; 2. The time and circumstances of its institution; 3. A brief historical sketch of Protestant Missions in China. The object of the meeting he stated to be the offering up of prayer for their own conversion, and that of the whole world. In reference to the time of its institution, he said, that about sixty years ago some Christians in England, deeply impressed with the importance of propagating the Gospel of Jesus Christ, met together, and agreed to set apart the first Monday in every month for prayer for the Divine blessing on the Missionary work. This monthly meeting had since been generally adopted among Christians in England and America. Till the present time the Chinese had been without the privilege of this Missionary meeting. But the Gospel everywhere possessed the same value and importance. The Chinese could only obtain salvation in the same way as the people of other nations. On this account the Missionary meeting was now established also at Amoy. In reference to past Missionary efforts among the Chinese, he asserted that it was not because the doctrines of Jesus were not equally necessary for the Chinese that they had not been diffused abroad throughout China, but because the Missionaries had been so few in number. Formerly, the Emperor and the Mandarins forbade Missionaries from entering the Central Kingdom. In 1807, A. D. Morrison came to Canton, and was obliged to live in privacy to avoid observation; while Amoy, Foo-chow, Ningpo, Chusan, and Shanghai, were shut out from the light. But now, relying upon the aid of the Almighty and the Spirit of Jesus, the Missionaries had been during four years promulgating the truths

of Christianity; and they cherished the hope, that the doctrines of the Gospel would continue to be more widely diffused, till all mankind should hear, repent, believe, and be saved.

A prayer was then offered by another Missionary, in Chinese, after which Lin seen-sang read a paper previously composed, on the spread of the Gospel by Missionary operations in the islands of the South Sea. He described the former condition of the inhabitants, who were idolaters, infanticides, murderers, and licentious; and contrasted with their former state their present altered character as a Christian people, their holy indignation at idol-worship, and their rapid growth in civilization. Many anecdotes and facts, illustrative of their former and present state, were extracted and translated for the occasion from the published account of the lamented Williams.

Tan seen-sang again read a paper, containing a lecture on the Missionary map of the world, which was exposed to their view, and frequently offered some comments of his own in the colloquial style. He first drew attention to the spherical form of the earth, of which the mechanical representation of the solar system, lying on a table, enabled them to form a tolerably correct idea. Then followed a description of the four great divisions of the earth, and of the principal nations in each, in reference to their size, population, and religion. Then followed more minute details of the religious systems professed by each. He then proceeded to state that the Bible declared that all these false religions were to be abolished, and that every knee would bow and confess Jesus to be the true Saviour, the Lord of all. For the consum-

mation of this great end, Christ had commanded His disciples to go into the whole world, and preach the Gospel to every creature. In accordance with this command, Missionaries had gone out from Christian lands into almost every part of the world; and for four years past had been labouring in Amoy. But the labours of Missionaries were confined to the five free ports of China, and they were prevented from going into the interior of the country. He then dwelt on his own obligation, and that of his countrymen who were present, to receive the Gospel, and to carry it into every part of the interior, until the 400 millions who use the Chinese written character (*i. e.* China and its dependencies, Corea, Japan, Cochin-China, &c.), should all be converted to Christianity. The meeting was closed with a prayer in Chinese, by another of the Missionary brethren.

Feb. 10*th*—On this day the feast of lanterns was celebrated, which is the termination of the new-year holidays. Previously to our going into the streets, to view the long row of illuminated shops and dwellings, a rustic, from the opposite mainland of Lam-tai-boo, paid Mr. Pohlman a visit, having received an invitation some weeks before in his native village. Some idols, and among them those of the three precious Budhs, which I had collected as specimens, were lying in that part of the room in which he was seated. Fearing that he would throw them down, I requested him to take care not to break them. He mistook my meaning, and immediately proceeded to worship them most reverently, bowing his head and folding hands to each of the idols, till roused to a sense of his folly by the laughter of the Chinese who were present. The

poor man appeared somewhat surprised and astonished at the levity of his countrymen; but his enthusiasm for idolatry had evidently received an unexpected shock, for he soon joined in the laughter himself.

Towards sunset we explored the various streets and places of public resort, amid a continual discharge of fireworks, the frequent assemblage of play-actors, the noise of gambling-tables, the universal signs of feasting in the families, and a profuse display of lanterns of every imaginable pattern and design. Some were made of glass, others of glue, and some of paper, in the shape of birds, beasts, fishes, and dragons; or so arranged as to be carried round by a constant current of rarefied air, and representing different kinds of animals and junks in motion. In all the principal temples and in the houses of rich men, huge candles were to be seen, some of which were two feet in circumference. Bands of pipers, with sounds of gongs and cymbals, were to be heard in all directions. The principal table in each temple was covered with large cakes, made in the form of a tortoise, the sacred symbol of Budhist mythology. The burghers of each of the eighteen wards of the city levied a contribution of money, to defray the expenses of fireworks in their respective districts, and vied with each other in imparting a grandeur of scale and an imposing effect to the occasion. Rich men also defrayed, from their personal resources, the expense of some pyrotechnic design, which was exhibited in the vicinity of their own dwellings. We entered the south gate of the citadel too late to see a large firework, representing a lion, which had been just discharged before the admiral's palace; and

were only in time to meet the crowds moving off to the scene of the next similar display. After retracing our steps from the military parade-ground, abutting on the eastern wall, we passed through the western-gate into the outer city. On our way we came to several immense bonfires, the flames of which rose several feet in height. The crowd were eagerly engaged in leaping across the fire, in order to obtain the benefit of good luck, amid the sound of gongs and the plaudits of the people. We were attracted, by sounds of music, to an open space in front of a neighbouring temple, where there were several other such heaps of wood, coal, and other materials, ready to be lighted. Here the crowd rapidly increased, being from time to time joined by a procession of additional pipers, with lofty poles hung round with flaming crackers. Here the usual signs of feasting and merriment were to be seen. In a gallery erected near the temple, some Chinese ladies were sitting, to view the pageantry and fireworks below. Some idols, and the usual apparatus of incense and offerings, lay on a table in the open space of ground. We sat for several minutes on this table, till at length two chairs were brought to us through the crowd from some adjoining houses, and we were politely invited to sit on them. We were about to decline the civility, and to keep our former seat, till a Chinese acquaintance whispered to us that we had better accept the offer, as perhaps the feelings of his countrymen would be shocked at our sitting on the idol-table. The crowd then formed a little circle around us, and listened to my companion, as he explained to them the object of Missionaries in coming to China, and the nature of their message to the souls

of the Chinese. A few of the more ignorant, finding that we were professedly devout men, wanted us to salute and worship the idols. This of course drew on them the remonstrance of the Missionary, and the laughter of some of their own countrymen, who had previously become acquainted with the objections of Christians to idol-worship. Soon afterwards we were joined by another Missionary and his wife, the former of whom delivered an address to a few tens of people who were collected around us. The Missionary's wife made her way to a part of the temple, where the women were separated off within an enclosure. As soon as they discovered her, they at first affected to be afraid, but afterwards, on her addressing them in the local dialect of Amoy, they became very friendly, and she remained for some time among them.

We proceeded from this spot about half a mile, to another open space before a temple. A number of persons conducted us on our way, and continued to ask many questions during the time. Here the same array of lanterns and crowds of people were again to be seen. Preparations were soon observed for discharging a large firework, which formed a giant specimen of pyrotechnic skill. A long pole was erected, fifty feet in height, hung round with cases of rockets and other combustibles. On its being lighted at the bottom, there was a rapid succession of squibs, roman-candles, guns, and rockets, which illuminated the sky to a great distance with their igneous masses. After this minor display, a house suddenly dropped with its inmates from one of the arms of the pole. The surrounding fireworks, far and near, were so arranged as to pour in their shot and completely riddle the house.

A volley of lesser combustibles suddenly terminated in a beautiful cluster of grapes, which lasted for some time, and shed a deep blue light on the houses and walls for some distance around. A shower of golden rain was shortly after followed by an umbrella of fire, which suddenly flew open, amid the loud cheers of the spectators. Soon after, a human figure was impetuously carried round in a circular motion, and received the discharge of the surrounding crackers. An oblique shower of gold and silver rain followed ; after which some rockets pursued their flaming track along the air, in a horizontal direction. These were succeeded by rockets, shot perpendicularly to a great height. The display occupied a quarter of an hour, and was concluded amid the boisterous plaudits of old and young.

A general movement now took place among the crowd to the temple which we had first visited; and we moved thither ourselves, in the hope of seeing a celebrated lion-firework, of an expensive kind. But as we afterwards discovered that it was not to be discharged till after midnight in the third watch, and the crowd was also gradually reinforced in large numbers from the other wards, we deemed it advisable to retrace our steps, and arrived at our residence at 11 P.M. In the streets through which we passed, every temple was gaudily illuminated, and the services of the priests, both of the Taou and the Budhist sects, appeared to be in high request. In some parts a phantasmagoria was exhibited, in which acting figures were represented by means of a magic lantern, on a transparent substance resembling tissue paper. The actions of the figures, even to the motion of the

hand and the nod of the head, were accommodated to the speeches delivered by a concealed spokesman, who directed the whole apparatus behind the scene. In one street a theatrical stage, with its players acting some scene of imperial grandeur, crossed our way; and we had no alternative but that of creeping on our hands and knees, for a distance of twenty yards, on the pavement under the stage to the other end. Here several friendly hands were held out to assist us in regaining our erect position.

After this national feast of lanterns, the ordinary business of the people, which, since the first day of the new year had only been partially resumed, now recommenced in earnest. The penalties against gambling thus far relaxed, either by law or by that which in China is equivalent, the prescriptive right of custom, were now supposed to regain their force; and the idle crowds of pleasure-hunters heartily re-engaged in the bustle and toil of daily business with renewed energy and industry. From this time the idle show of pageantry terminated, and every thing wore the absorbing appearance of gain and commerce.

Feb. 11*th*—At the close of a religious service, held by the Missionaries, two questions were submitted for discussion, in reference to the putting away of idols and ancestral tablets from the house of every candidate for Christian baptism; viz.—

1. Could an open renunciation of idol-worship, although the idols remained in the house out of compliance with the superstitious fears of relatives, be deemed a sufficient test of Christian sincerity?

2. How far was retaining the ancestral tablets per-

missible, as mere tokens of respect for the departed dead, without any worship being offered?

In regard to the *first* question, it was the unanimous opinion of the Missionaries, that wherever the convert had authority in a household, it must be made a *sine quâ non* that idol-worship not only be renounced, but that the emblems of idolatry be destroyed or expelled from the house.

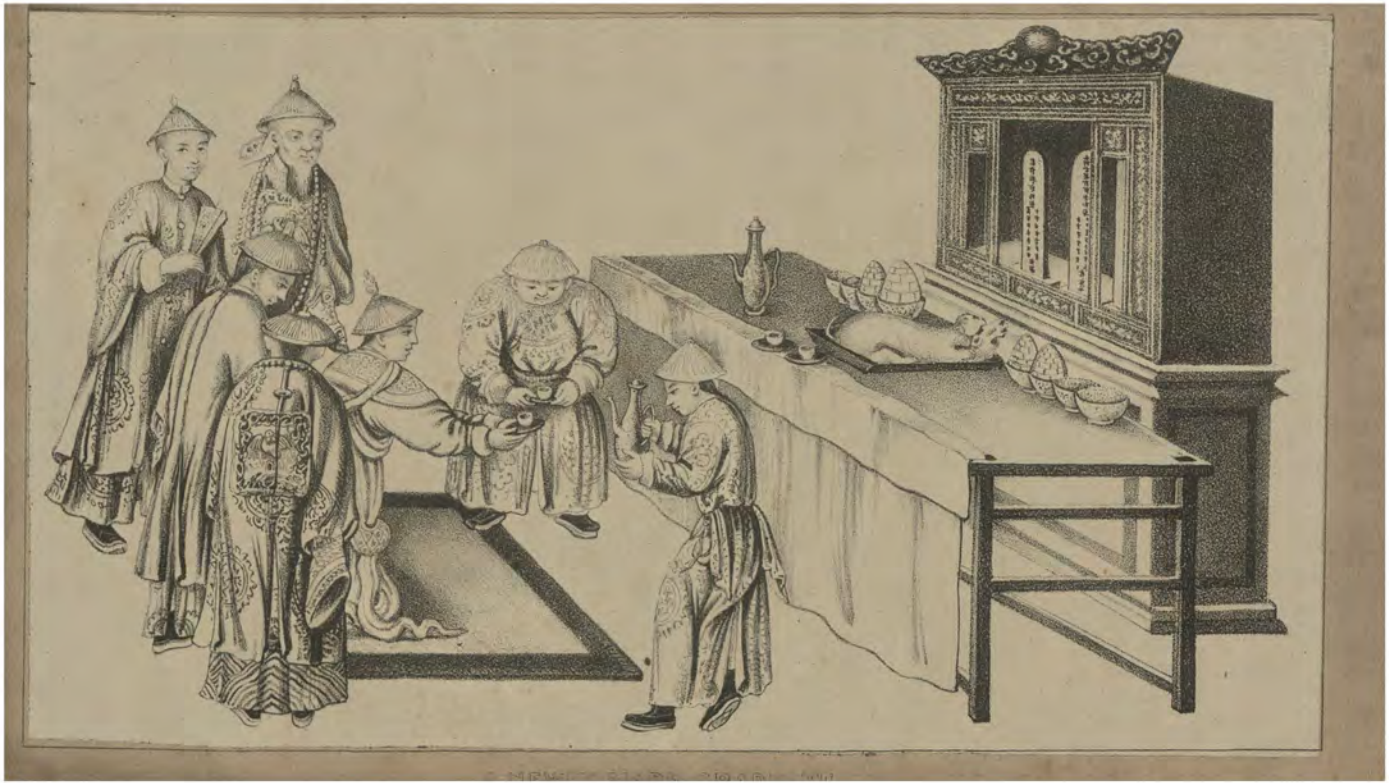
One of the two old men who were about to receive baptism, although the head of a family, was virtually destitute of his proper authority, from the wickedness of his adopted son, and the assumption of his sister-in-law and other relatives. He had, therefore, decided on leaving the house which they occupied in common, and removing, with his wife and children, to another house, where he would have the power of abolishing idols. This was deemed sufficient.

In regard to the *second* question there was more difficulty, although on this also there was unanimity of opinion, in making it incumbent on every candidate for baptism, not only to renounce the worship of the ancestral tablet, but also to remove it out of sight, and away from its usual place of juxta-position with the idol.

The following facts will afford help to the reader in understanding this subject. Popular superstition assigns three souls to each person; one of which, at death, passes into the world of spirits. The second dwells at the tomb of the deceased, into which, as its new abode, it is formally inducted at the funeral, by the ceremony of drawing some little ribbons, or a flag, at the end of a stick. The third is supposed to

occupy the ancestral tablet.* This consists of an erect wooden plane, about twelve inches in height, fixed on a stand, and ornamentally inscribed with the names and date of the deceased. It is carefully treasured in some common temple of ancestors, in those cases in which a family possesses sufficient wealth to have such a temple, or in the family-dwelling, in the case of poorer families. In the latter case it is placed in juxta-position with the household gods, and receives the offerings of incense, eatables, gilt-paper money, and miniature garments, in common with the idols. One of the first acts of promoted scholars is to revisit these symbols of ancestral worth, and to adore the spirits of the departed dead. The worship of the ancestral tablet is the only custom of a strictly religious kind universally observed by the literary, as well as by the uneducated portion of the community. It forms also one of the most formidable barriers to the progress of the Missionary work. The Jesuits foresaw this difficulty in former times, and endeavoured to render the transition from Confucianism to Christianity as easy as possible, by tolerating the adoration of these tablets as a purely civil rite, destitute of religious meaning. The Dominican and Franciscan Missionaries, who subsequently arrived from Rome, exposed the flagrant inconsistency of amalgamating Paganism with Christianity. The flame of discord raged so fiercely for nearly a century, between

* May not this pagan superstition throw some light, in Isaiah iii. 20, on the expression "tablets;" or, as it stands literally in the marginal rendering, "houses of the soul"?



the rival sects of Popish Missionaries in China, that successive legates were sent from Rome to allay their feuds, and mediate between the conflicting parties. One Pope reversed the decrees of his predecessor; and his bulls were again, in turn, stultified by his successor. At last the influence of the Jesuits at the Papal court failed to avert the unfavourable decision of the Pontiff. They now excited the emperor Kang-he to resent the supposed interference of the Pope with his own imperial authority in the government of China. The Papal legate was insulted and imprisoned. The Jesuits were his appointed keepers at Macao: and as long as the name of Cardinal de Tournon stands on the page of history, so long will the unparalleled dissensions of the Romish Missionaries in China belie the pretensions, and expose the theory, of a visible unity of the universal church centring in a sovereign Pontiff enthroned on the Seven Hills. Kang-he's successor, Yung-ching, deemed it expedient to terminate these dissensions by banishing all the sects of Romanist Missionaries alike. Thus, after nearly a century of religious feuds, they were expelled from the scenes of their former influence and power: and the native flocks of Roman-Catholic converts have since been sustained by European Missionaries entering the country in disguise.

The propriety of permitting the retention of ancestral tablets, as mere memorials of the dead, was, on this occasion, decided against, for the following reasons.

1. Even among the old Romish Missionaries only the Jesuits would allow the worship of the tablet to be retained as a mere civil rite.

2. The Chinese pay to the tablet more reverence and worship than to the idol.

3. Its retention would open a door for the too easy admission of converts, and the admixture of pagan superstitions with Christian doctrines.

4. Its retention would also afford an occasion to the heathen Chinese of taunting the converts with insincerity, their usual weapon of offence.

5. The Chinese, after hearing the declarations of Missionaries on the sin of idolatry, frequently ask questions respecting the lawfulness of worshipping ancestral tablets, as if a close connexion bound the two acts together in their mind.

6. The unsparing denunciations of the Old Testament against every species of idolatry—the breaking of idolatrous relics in pieces—the destruction of the very trees of the groves—the beating to powder of the materials desecrated by idol-worship—allow no compromise with this superstition, which of all others is most firmly enthroned in the national mind—the demonolatry of ancestors.

Neither of the two old men adverted to are placed in any difficulty in the matter of the tablets, as Amoy is not their native place, and the ancestral tablets are, therefore, in the keeping of other relatives at a distance.

Sunday, Feb. 15th—One of my Missionary friends held his usual Sabbath-evening meeting, for family worship and examination of his Chinese neighbours and domestics in the subjects of instruction, which they had heard at the Mission chapels and the hospital during the day. Only four persons attended, which was about half the number usually present. The object of the meeting was, to exercise their minds, by friendly conversation, on the religious topics brought before them in the different Missionary sermons, and

to invite them freely to state their difficulties and objections. In order to give an idea of the character of the Missionary addresses—of the nature of the Scriptural subjects discussed—of the capacity of the Chinese for religious instruction—and of the beneficial influence likely to be exerted over them by such friendly and familiar intercourse—a short sketch is given of the proceedings on the occasion of this evening's family service. After a short address, the Missionary who conducted the meeting requested a youth, named Ek-ha, a servant in his house, to explain the subjects which he had heard in a sermon at 9 A.M. In reply, he proceeded to give an analysis of the discourse, which was in form, and often in words, strictly accurate. The text was, "Behold the Lamb of God, which taketh away the sins of the world." He said, that the preacher's address referred, I. To the reasons why our Saviour is called a *lamb*. 1. On account of His meekness and submission; 2. on account of His purity; and 3. on account of his becoming a ransom for sin; more particularly stating the method of the Old-Testament sacrifices for sin, all of which had reference to the one great sacrifice of Jesus on the cross. He said that the preacher adverted, II. To the duty of mankind in *beholding* the Lamb of God. This was illustrated by the figure of a feast, with a table spread out and bountifully provided with food. The guests are invited to come: they *look*, but this does not satisfy; they must *partake*. So Christ must be received by faith; He must not only be looked upon, but be received into the heart, and believed on to the salvation of the soul. This was stated with much readiness and ease of manner.

The others afterwards volunteered their simple explanation of what they had heard, evidently interested in the subject, and sometimes correcting each other without the slightest embarrassment. Chan-ha, an adult servant, gave an account of a sermon which he had heard at 10 A.M., on the subject of *regeneration*, founded on the coming of Nicodemus to Jesus by night. Ching-han, also, a medical student, explained his recollections of the same sermon; each of them alternating their description of the doctrines which they had heard. They stated that the condition of the soul before conversion was that of *death*; and that the change of the soul on its conversion resembled that of a *new birth*. They then referred to the illustrations of the preacher taken from the birth of an infant; its new sensations, breathing, pulse, and the great care of the parent. They then dwelt on the more marked character of these evidences of life in a *new-born soul*, which undergoes so radical a change in its affections and desires. One of them said, in reply to the questions of the Missionary, that conversion of the soul was a gradual change. His views were corrected, and the distinction was explained to him between the terms justification and sanctification; the former being the forgiveness of sin by God, as the immediate consequence of a living faith in Christ; the latter being a gradual and progressive renewal of the heart by divine grace.

They afterwards gave an account of a sermon which they had heard at 3 P.M. from Luke xii. 15—21, on the parable of the rich fool. Particular allusion was made to that portion of it, which stated a man's life not to "consist in the abundance of the things which

he possesseth." Life denoted happiness; and true happiness was not to be found in wealth. They were asked if perfect happiness were to be found in this world. Chan-ha said, that happiness was progressive, and that a Christian's happiness would be complete in heaven, volunteering an illustration of his own from the literary degrees, and comparing earthly happiness to the degrees of *sew-tsai* and *keu-jin*, and the happiness of heaven to the higher degree of *tsin-sze*.

Hok-ha, the rope-maker, on being questioned, replied, with a sorrowful look, that he had not attended any religious service during the day. He feelingly alluded to his uncle's persecution, and the taunts of his neighbours concerning his connexion with foreigners. His uncle threatened him with discharge from his employment unless he worked during the whole Sabbath, and desisted from attending the Missionary services. The neighbours said that he preferred the foreigners to the Chinese, and that he was a secret informer to the strangers. He was exhorted by the Missionary to lay his troubles before his heavenly Father; but he continued to dwell on the consequences to himself, as well as to his mother and his wife, of disobedience to his uncle's commands. He was much excited, but gradually grew calm under the kind advice and solace which he received. He said that he hoped sometimes that he loved Jesus: he often prayed to Him; but he felt that he was not prepared for heaven, because he had not received the "new heart."

A suitable prayer closed the meeting, the Chinese all kneeling.

CHAPTER XXXII.

MANDARINS' ENTERTAINMENT TO THE MISSIONARIES.

REVISED TRANSLATION OF THE HOLY SCRIPTURES—PROCEEDINGS AT A MEETING OF THE LOCAL TRANSLATION COMMITTEE — SPECIAL ENTERTAINMENT TO THE MISSIONARY BODY, GIVEN JOINTLY BY THE FIVE HIGH MANDARINS OF AMOY—PREVIOUS INVITATION AND ARRANGEMENTS—CEREMONIES OF ENTRANCE AND RECEPTION — ETIQUETTE OF PRECEDENCE — DETAILS OF FEAST — TOPICS OF CONVERSATION—CEREMONIES OF DEPARTURE—THE SECRET MOTIVES WHICH PROMPTED THESE ATTENTIONS.

Feb. 19th—A new translation, or rather a revision of former translations, of the Holy Scriptures into Chinese, occupied, at this time, a considerable share of attention. The whole of the Chinese version of the New Testament had been divided into a certain number of parts, which were assigned for revision to the Missionaries at the various Stations in China. The Gospel of St. Mark, and the Epistles of St. Paul to the Corinthians, were apportioned to the Missionaries at Amoy. The revised translation made at each Missionary Station was to be sent around to the Missionaries at the other Stations, for their approval or correction. The revised translation of the whole New Testament, with the suggested corrections of the Missionaries at the various Stations, were to be sent to some place of general meeting, probably Hong Kong;

where delegates, one from each Station, would be entrusted with the important task of final revision. The translation ultimately agreed upon was to be considered a standard edition, possessing the general sanction of the whole body of Protestant Missionaries in China.

On this and the following days I was present at the local Committee of Translation, from half-past eleven A.M. to one P.M. The three most experienced Missionaries were present, with their Chinese teachers, one of whom was a literary graduate. A few old men from among the regular attendants on divine worship were also generally present, and sometimes entered into conversation, when any topics of discussion arose. After prayer for the help of the Holy Spirit on the work of making known the word of God in the Chinese tongue, the work of revision commenced at 1 Cor. iii. 5., about twelve verses being accomplished on each day. The original Greek text was first consulted, and rendered into its close and literal meaning. Medhurst's Chinese version was then read aloud; and being considered, on the whole, as the best of the previous translations, was made the ground-work of the new undertaking. Reference was afterwards made to Morrison's Chinese version, and occasionally, also, to that of Gutzlaff, both versions being read aloud when there was any important variation. The Missionaries, after discussing the passage amongst themselves, and conveying orally the meaning of the sacred text to the Chinese teachers, proceeded to receive the opinion of the latter on its idiomatic expression in the written language. On such occasions, it was sometimes painful to me to witness the mirth and levity with which

Morrison's renderings were criticised by the Chinese, the most ridiculous misconceptions being conveyed to their minds by the literal and unidiomatic character of that version. Medhurst's version appeared to be a more free translation than that of Morrison, being sometimes paraphrastic, but generally idiomatic. It was esteemed by the natives present as greatly superior, in its style of Chinese composition, to the other versions extant. Gutzlaff's version was considered an approximation to that of Medhurst, on which it was intended, however, to be an improvement, by being more literal. The teachers generally shook their heads as the last two versions were read, and appeared almost invariably to prefer that of Medhurst, in which, however, some emendations and corrections were occasionally made. These were noted down by the teachers, and a fair copy was afterwards made out, at their leisure, of the renderings, as finally approved and adopted by consent of the whole party.

In the evening all the Missionaries proceeded in company to the te-tok's palace within the citadel, where the five high Mandarins of Amoy jointly gave a special entertainment to the Missionary body.

Hoo Chun, a tax-gatherer, who also acted in the capacity of confidential agent to the Mandarins, paid us two or three previous visits, in order to arrange the day and hour according to our mutual convenience, and also to ascertain our wishes in regard to the detailed arrangements of the entertainment. One argument which he employed to induce us to accept the invitation was, that our minds should not be shocked by any impropriety or excess; and that, if we wished it, no wine should be placed on the table.

Hoo Chun made one of these visits as we were sitting down to dinner, and accepted our invitation to partake of the meal. According to our usual custom, after grace was said, each of us repeated a text of Scripture. At the close of this, Hoo Chun, evidently understanding the nature of our words, unexpectedly closed his hands, and in a low voice offered up the simple words, *To seay Shang-te*, "Many thanks, Almighty." In the course of subsequent conversation, he frequently expressed a hope that the Missionaries would make him acquainted with any request or favour which they might wish to obtain from the authorities, as he would manage the matter for them.

At 5 P.M. we passed within the city gate, and soon arrived at the entrance of the palace, where Hoo Chun and another officer met us, and ushered us into a waiting-room. Here we had to wait a few minutes, while Hoo Chun prepared our Chinese cards, which we had forgotten to bring with us. They were very particular in observing these little matters of etiquette, before our arrival was announced to the great men. Soon after we were conducted in due state through the great central folding-doors, which were thrown open for us to enter. We passed onward, between two lines of attendants, and through a succession of courts and folding-doors, to a flight of steps, at the top of which four of the Mandarins came out to offer us their greetings, which latter ceremony they generally performed with both hands. The arrangements for placing us in the most honourable seats occupied about five minutes; at the end of which, the loud discharge of three guns, and the sonorous cries of attendants clearing the way, announced the approach

of His Excellency the taou-tai. He soon after arrived in his sedan at the outer flight of steps, with a company of guards and attendants, carrying red umbrellas and the usual insignia of office. All the four officials went out to receive him as he alighted, and escorted him into the reception-hall, where he came and shook hands with us all round. The same ceremony and etiquette was observed among themselves about the honourable seats, till at last each took his place according to his official precedence. They were all attired in costly sable furs, and wore a knob on their caps, and various embroidered badges on their bosom, indicative of their respective ranks. The te-tok and hai-hong alone wore a peacock's feather, which is a kind of honorary decoration, resembling the Order of the Bath. The te-tok had been recently restored to his honours, and now wore a red knob or button on his cap, as a military officer of the first class. Great attention was paid by the rest to the two Manchoo officers, especially to the taou-tai, who alone, with the admiral, enjoys the title of *ta jin*, or "His Excellency;" the others being styled *ta laou-yay*, or "His Lordship." After some conversation among themselves about the south-west wind and the weather, tea and pipes were brought in, and each was soon on familiar terms with his neighbour. My seat was next to that of the taou-tai, who took the opportunity of thanking me for a recent present of maps. The tables were soon after arranged for the reception of the materials of a feast. When the announcement was made that every thing was ready, we had to spend another period of five minutes in arranging our seats, till at last we resigned ourselves to the disposal of our hosts, which had

the effect of shortening the time of our standing. Two English Missionaries were placed as a president and a vice-president at each end of the table, the rest of the foreign guests occupying the seats immediately on the right and left of the president and the vice-president. Our hosts themselves took the intermediate places in the centre of the table, which are esteemed by the Chinese the lowest seats in their guest-chambers. The middle of the table contained little heaps of cakes, pickles, preserved fruits, and sweetmeats. Some chop-sticks were placed before us, together with European spoons, knives, and forks, which they had borrowed for the occasion. Our little bowls and saucers were frequently changed, as stews and soups of birds' nests, pork, fish, sharks' fins, ducks, and marrow-bones, were served in rapid succession. Then followed roasted pigs, and a substantial joint of mutton, which they had provided lest we should be unable to make a meal of their Chinese and Manchoo dishes. When we relaxed our endeavours to do honour to their hospitality, they would unceremoniously dip their chop-sticks, just issuing from their own mouths, into one of the dishes, and plentifully help us with the contents into our basins. After about twenty dishes, the serving of which lasted nearly two hours, rice was placed before us, as a signal that the festivities were nearly at an end. They frequently drank a small cup of fermented beverage made from rice, with which they repeatedly challenged each other. On each occasion, after swallowing the whole contents, they presented the cup in an inverted position, to show that they had duly honoured the challenge. Small glasses of port wine were placed before

ourselves, which some of our number, being rigid professors of the principles of total abstinence, omitted to drink. This led to our hosts making several inquiries; and, in explanation, they were informed of the origin of Temperance Societies. In reply to their questions, it was stated that total abstinence from wine was not deemed an essential point of our religion, but that each Christian judged for himself in the matter, carefully guarding against excess and abuse of God's blessings. Hereupon the Mandarins exchanged some sly looks among themselves, and amused each other with some jokes at the expense of the Budhist priests, who, they said, were very strict in abstaining from flesh and wine during the day, but sometimes contrived to overcome their scruples on these points during the night.

The dishes were soon cleared away, and the red varnished tables were wiped with some paper napkins of the same kind as those placed for our own use. Their necklaces with their aromatic scent, which had been laid aside during the meal, were now brought and replaced over their necks by some attendants, about one hundred of whom stood around us. The cham-hoo, being the only officer who understood the local dialect, bore a principal part in the conversation, and generally interpreted to the others; our friend Chun hoo standing by, and sometimes volunteering to offer some remarks. The te-tok ordered his English barometer, which he had purchased from a Chinese at a high price, to be placed on the table before him; and he now seemed greatly annoyed at its supposed failure, as it had not predicted the change of wind which took place during

the day. The same functionary expatiated on the dangers of the sea, to which the wife of one of the Missionaries present was exposed in her voyage to Europe, in ill health; among which he mentioned the existence of ice-bergs, some of which he had seen in his cruises off the northern coast of China. Concerning the cause of ice-bergs, he advanced some strange theories, and stated that he was of opinion that they were nothing else than frozen masses of sea-water, and that the waves, when dashing aloft in a storm, were suddenly frozen into a heap! The hai-quan also wished to show us his incipient knowledge of English, by trying to pronounce our English numerals up to *ten*. He asked several questions about Russia, France, England, and America, especially inquiring whether the English and Americans had the same written character as well as the same spoken language. He also wished to know whether the English could speak the Mongul-Tartar language, or the Russian language; the latter question being probably suggested by his recollections of the Russian linguists at Peking. Tea and tobacco were again brought, and we were soon enveloped in clouds of smoke. They all evinced great refinement and politeness of manner towards each other, and appeared to be on terms of friendly cordiality among themselves. As they performed their civilities towards each other, the thought, however, would intrude itself on our minds of the hollow insincerity and duplicity which lurked beneath the surface of their polite manners and friendly bearing. Each lived on the proceeds of extortion practised on the people; while each, again, had to disgorge a portion of his ill-acquired gain to his

superior officer. The taou-tai, a Manchoo, was stationed at Amoy, principally as a spy on the proceedings of the other officers, and as a check against the influence of those of purely Chinese descent. He had scarcely any duties to perform, but reaped a rich revenue from his connivance at the extortions of the subordinate authorities. It was currently reported among the Chinese at Amoy that he annually received from the hai-hong, as a douceur, more than double the salary received from the Government by the latter. The mode by which this additional sum is realized receives a ready explanation from the generally prevalent practice of bribery and sale of justice.

We took our departure amid many compliments and apologies; some of them expressing regret that they should have given us such a paltry entertainment, and stating their fear that we had eaten nothing. They accompanied us to the outer court, where the attendants supplied each of us with a flaming flambeau, by the blazing glare of which we passed through the streets to our home. Ponies, strangely caparisoned with trappings and bells, were waiting for the officials in the outer court of the palace. The taou-tai immediately followed as soon as we had left, as the three guns and the pipings of musicians quickly informed our ears. The people in the adjoining streets gazed on us as we came forth from the precincts of the palace, and were apparently astonished by this discovery of the new inroads of foreign influence on the policy of their rulers. The attentions which we received were of the most marked character; no Europeans ever having received similar honour,

who, like ourselves, were not indebted for the distinction to the fact of their filling official appointments under the British Government. The principal motive which prompted these attentions was doubtless a desire to confer a testimonial of respect on the Missionaries, although selfish motives may have exerted their influence in the matter.

In a country like China, where foreigners have in past times been systematically depreciated by the ruling authorities, these marks of official respect are calculated to exert a favourable influence on the popular disposition towards Missionaries, and to disarm the native mind of any latent fears of persecution by their rulers, on professing themselves converts to the religion of Western nations.

CHAPTER XXXIII.

GENERAL DESCRIPTION OF AMOY.

EARLY INTERCOURSE WITH EUROPE—COMMERCIAL ENTERPRISE OF THE PEOPLE—CHINESE EMIGRANTS—TOPOGRAPHY OF THE CITY AND ISLAND—THE "WHITE STAG HILL"—BOUNDARY REGULATIONS—A ROMAN-CATHOLIC VILLAGE—ANOTHER EXPLANATORY EDICT OF RELIGIOUS TOLERATION—ATTEMPTS AT CONCEALMENT BY THE MANDARINS—LOCAL PRIZES FOR LITERARY MERIT—LOCAL DIALECT—MORAL DEGRADATION OF THE PEOPLE—MISSIONARY ASPECT OF AMOY.

THE city of *Hea-mun*, or, as it is commonly called by foreigners, from a corruption of the final nasal sound of the local dialect, *Amoy*, is situated in latitude N. 24° 32′, and in longitude 118° 6′ E. Even under the old system of intercourse with China, Amoy was better known to Europeans than most cities on the coast. This circumstance arose partly from the attempt made in former times, by the East-India Company, to open a trade with the people; but principally from the enterprising spirit of the people themselves, which led them to settle, for the purposes of commerce, in the various countries and islands bordering on the China Sea. At so early a period as A.D. 1676, a ship was despatched from England to Amoy, with the object of establishing a factory. This attempt was successful; but the trade was afterwards interrupted by the civil wars which raged in China. In 1680 the Tartars

expelled the Chinese from Amoy, and destroyed the factory of the Company. In 1684 the Tartar general, who commanded the district, permitted the factory to be re-established. In the following year the Company's residents at Amoy declared, in an official report, that, "having had five months' experience of the nature and quality of these people, they could characterize them no otherwise than as devils in men's shapes;" and they further stated, "that to remain exposed to the rapaciousness of the avaricious governors was considered as more detrimental than the trade would be beneficial."* The factory was, however, continued, till an imperial edict, which limited the foreign trade to Canton, compelled the Company's officers to withdraw.

The commercial enterprise of the people is to be seen in the fact, that Amoy, though possessing only an estimated population of about 150,000, has three times as large a number of trading junks as the important capital of the province itself. The people emigrate in large numbers to Borneo, Siam, Singapore, Malacca, Batavia, Samarang, and other places in Java; to which parts they resort in the hope of realizing fortunes by commerce, and returning to enjoy the fruits of their industry in their native land. The few who return are generally poor, and excessively vitiated in morals. Their turbulent conduct is often a source of difficulty to the local government; and, as subjects of Missionary instruction, they have been generally found to be far less hopeful than those who have never emigrated. A considerable trade exists between Amoy

* Milburn's Oriental Commerce. London, 1813.

and the island of Formosa, from which junks arrive with cargoes of rice, sugar, oil, and groundnuts. From Shanghai and Ningpo there is an import trade of cotton, vermicelli, furs, and felt-caps. From Foochow the coasting-junks bring spars and oranges. Canton supplies cloth, camlet, shoes, and fine manufactures. From the Straits of Malacca there is a large importation of grain, beche-le-mer, Brazil-wood, and a kind of hard wood for making masts and anchors. In return for these articles, the people of Amoy export large quantities of tea, bricks, shoes, umbrellas, crockery-ware, iron utensils, and, lastly, *idols*. During the past year five European or American vessels have left Amoy with Chinese emigrants, as passengers to the Straits of Malacca. In each vessel there were between one and two hundred natives, each of whom paid a fare of ten or twelve dollars. They are generally huddled together on the deck, and, unless the vessel makes a rapid passage, have to suffer great privations. The difficulty of obtaining a livelihood renders the people willing thus to venture on the unknown trials of foreign lands. The poor, who thus emigrate to other countries, generally find that their hopes are disappointed, and are stated, by the Missionaries in those parts, to be the most degraded part of the population. A partial exception exists at Batavia, where there are several wealthy Chinese, two or three of whom ride in fine carriages, after European style.

The island of Amoy extends about twelve miles in length and ten in breadth. It contains one hundred and thirty-six villages and hamlets; the population of the whole island amounting to about 400,000, less than

one-half of whom are included in the city. Its geological formation consists of one continued ridge of black rocks, which, when recently broken, present a light grey colour; but after being exposed for some time to the atmosphere and rains, resume their original black appearance. Like a stupendous citadel of natural formation, a range of towering cliffs, varying in height, extends over the whole island, leaving, for the work of tillage, portions of low undulating ground, between their base and the sea. On the top of the ridge there are two or three miles of highly cultivated table-land. In the northern and eastern parts of the island a few miles of level sandy soil intervene between the hills and the beach, and yield a supply of rice, wheat, and vegetables.

The city of Amoy is built in a long straggling form, and occupies a promontory, so as to be surrounded on three sides by the sea. The city proper, or citadel, is of small extent, being surrounded by a wall less than a mile in circuit, through which there are four gates leading into the outer city. Very little commerce is transacted within the city proper, the te-tok's palace and gardens occupying a considerable space, and abutting on the wall, so as to interrupt the visitor in his walk around the citadel. The streets of Amoy are very narrow and dirty, and the houses, with few exceptions, are of the poorest description. A few buildings with decent exterior occasionally relieve the general appearance of poverty.

Among the temples there are some remarkable buildings. The collection of temples situated on the hill commonly called the "White Stag Hill" deserves particular mention. They consist of a cluster of

buildings perched on overhanging rocks, and present, from the summit, a most romantic view of the city and its busy population, at the distance of a mile. Some of the inscriptions on the temple walls, in this beautiful retreat, are of more than ordinary interest. A tablet, inscribed with the sentence, "The practice of virtue is the principal thing," is soon after succeeded by another, containing the announcement, "If men will pray to heaven's supreme Ruler, there will ensue peace, rest, and happiness."

Another interesting temple lies close to the foot of the hills, in the higher part of the long plain on the southern beach. Being situated only half a mile above the long line of fortifications forming the sea-battery, this temple was exposed to much danger from the fire of the British vessels-of-war. One large cannon-ball is in the possession of the priests, being preserved and exhibited to the visitor as a proof of the sanctity and power of the idol. The walls of the building were perforated, and other serious damage was inflicted by the ball, which, however, they assert, was miraculously arrested in its career of destruction, so as to stop at the foot of the idol.

The city contains but few individuals of great wealth, notwithstanding the commerce of the place. This is accounted for by the fact, that Amoy is only of small importance as a city, being included in the boundaries of Tung-hwa heen, on the mainland, one of the districts in the department of Chwan-chew foo. Amoy is a mere outport to the more important cities of Chang-chew and Chwan-chew, in which the native merchants, who have been enriched by successful

commerce, live in the enjoyment of the refinements and luxury of wealth. Amoy bears the same relation to Chang-chew, which Shanghai bears to Soo-chow; and the Chinese diplomatists would gladly have limited the whole proceedings of foreign commerce to cities of this order, so as to exclude Europeans from the real abodes of wealth and manufacturing industry. This may account for the strong objections, which are said to have been urged by the Chinese plenipotentiaries, against the opening of Foo-chow, the capital of the province, to the trade of the British.

The boundaries, beyond which foreigners are prevented from extending their visits, have been fixed by arrangements with the acting consuls, at the distance of a "day's journey." On this term a very strict construction has been placed, so as to prohibit any foreigners from going more than half-a-day's journey from the city, and to compel their return to Amoy before sunset. As the day is interpreted as commencing with sunrise and ending at sunset, and as a visit in a boat to the opposite mainland would ordinarily consume the greater part of a forenoon, it will be seen that this regulation virtually limits foreigners to the island of Amoy, even in the villages of which they are not allowed to pass a night, but are under the necessity of returning before sunset to the city.

The Roman Catholics are numerous in some districts of the neighbouring mainland.

The French ambassador and suite, during their recent visit to Amoy, visited a village about forty miles distant, in which nearly the whole population were Roman Catholics. His Excellency afterwards spoke of his heart being kindled with the fire of

religious enthusiasm, as he beheld the joyous spectacle of the inhabitants coming forth with crosses and medals hanging on their bosoms. About 500 persons in this village, and the same number in some neighbouring villages, professed Christianity. The priest, a Spaniard, named Francisco Zea, openly performed his ministrations among them, attired in Chinese costume. At the period of the visit of the French, a chapel, estimated to cost 1800 dollars, was advancing towards a state of completion. It was built of brick, partly in European and partly in Chinese style, and was ninety feet in length by forty in breadth. The interior was adorned by two rows of pillars, and the arrangements of the altar were adapted to the strictest models of Popish architecture. The French plenipotentiary contributed a sum of money towards its erection. The perfect notoriety, among the Mandarins, of the priest's residence and employments was established beyond a doubt.

During the period of my residence at Amoy, the intelligence arrived of another explanatory edict of religious toleration having been issued by the Chinese Government. In this document a full recognition was contained of the equal privileges of foreigners of all countries; and free toleration was conferred on all the religions of Western nations, without partiality or distinction. The *second* edict, which apparently limited the toleration of the "religion of the Lord of Heaven" to the professors of the Roman-Catholic religion, had a short time previously been made a subject of diplomatic correspondence with Ke-ying by the British Governor of Hong Kong; who, with commendable decision, extorted from the former a recog-

nition of the equal toleration of the Protestant and Roman-Catholic religions. A promise was made that this public document should be extensively circulated by the Chinese authorities among the people at each of the five consular ports. Although some weeks had elapsed, for a time only one copy of the document was discovered at Amoy. After a few days, however, a second copy was also observed on some remote suburban wall; while at the usual places for placarding Government notifications, viz. at the gates of the city, not a single copy was to be seen.

Although the population of Amoy are generally of the poorest class, and fewer external signs of wealth meet the eye than in any of the other newly-opened cities of China, there are not wanting those literary institutions which are designed to impart a stimulus to native scholarship. As Amoy is not included in either of the three regular classes of cities, no literary degrees are conferred on the spot. There are, however, about 200 sew-tsai in the place, some of whom have purchased their degree. The candidates for literary distinction have to go for examination from Amoy to the city of Chwan-chew, which is the head of the department. As it has been already intimated, the examinations for the higher degree of keu-jin are only held at Foo-chow, the capital of the province. Of the estimated number of seventy keu-jin in the whole department of Chwan-chew, only three belong to Amoy; while of the higher degree of tsin-sze, there is not one graduate among the natives of the city. Several scholars are said to attend the examinations at Chwan-chew, who have little prospect of obtaining a degree, but who are encouraged by the

hope of gaining a pecuniary reward for their composition. In Amoy itself there are forty prizes, of about four dollars each, annually distributed among the resident scholars for the best literary disquisitions on a given subject. Both the sew-tsai graduates and the undergraduates are permitted to compete for these rewards. The prizes, however, are divided into two classes; equal sums of money being given to the first ten sew-tsai and to the first ten undergraduates in the scale of merit under each respective division. A prize of secondary value is reserved also for the ten individuals, who respectively occupy the next place of merit in each class of candidates. One thousand candidates are said generally to attend these annual examinations. An impulse is thus given to the industry of the lowest scholars, a large number of whom can be easily obtained as teachers for little more than half the monthly sum payable in the other consular cities. But the Missionaries find that really efficient teachers, deeply versed in the Chinese classics, and willing to bestow diligent attention on their foreign pupils, are not to be obtained without much difficulty.

The local dialect of Amoy, or, more strictly speaking, that of Chang-chew, is the dialect which was principally studied, in former times, by the Missionaries among the Chinese emigrants in Singapore and Batavia, and was commonly termed the Fokeen dialect. This term has sometimes produced a misapprehension as to its prevalence throughout the whole province. The author has met natives of Foo-chow, the capital of Fokeen, who were unable to exchange a single sentence, in the Amoy dialect, with

a Missionary who had a perfect knowledge of the dialect of the latter place.

The preceding statements will have been sufficient to convey to the reader a general impression of the character of this Missionary field, of the results of present operations, and of the mingled difficulties and encouragements in the path of labour. The facts already recorded will suggest a tolerably correct idea of the friendliness of disposition, the strict subjection to recognised principles of national law, the close bonds of family union, the thrifty industry, and the enlightened common sense, which generally characterize this portion of a race of people, whom we have been too willing, in former times, on the one hand, to regard as semi-barbarous; and whose civilization and refinement we have been too much disposed, on the other hand, to commend and exaggerate. But if we were to stop at this point of the narrative, and to content ourselves with this superficial view, we should be induced to form too favourable a judgment of their real social condition. Facts of daily occurrence, brought to the knowledge of the Missionaries, and frequently gained through the medium of the Missionary Hospital, revealed the prevalence of the most fearful immoralities among the people, and furnished a melancholy insight into the desolating horrors of paganism. Female infanticide openly confessed, legalized by custom, and divested of disgrace by its frequency; the scarcity of females leading, as a consequence, to a variety of crimes, habitually staining the domestic hearth; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of

opium-indulgence, destroying the productiveness and natural resources of the people; the universal practice of lying and suspicion of dishonesty between man and man; the unblushing lewdness of old and young; the full unchecked torrent of human depravity, borne along in its impetuous channel, and inundating the social system with the overflowings of ungodliness;—prove the existence of a kind and a degree of moral degradation among the people, of which an excessive statement can scarcely be made, and of which an adequate conception can rarely be formed. Such is the moral and social condition of a population, among whom the banner of the Gospel has at length been unfurled, and to whom its life-giving truths are now, in humble faith, proclaimed.

There are only a few peculiar features in the character of this Missionary Station, and of these a brief recapitulatory sketch is here subjoined. Amoy is the least important of all the ports of China open to foreigners, in respect of size, population, and the class of its inhabitants. It labours, also, under the disadvantage of having but a limited intercourse with other provinces, and of being, therefore, unlikely hereafter to exert any considerable influence on the inhabitants of the interior in the diffusion of Christian truth. The lamented diminution in the members of the Missionary families by death, or removal to a more genial clime, suggests also the fear of its being less salubrious than the more northernly ports. On the other hand, however, Amoy is in advance of every other Missionary Station along the coast, in the extraordinary friendliness of the people, the marked attentions and favour of the authorities, and the popularity and

moral influence acquired by the Missionaries. Much of this is doubtless to be ascribed to the longer period of time during which Missionaries have been resident in Amoy, and to the daily intercourse held with all classes of the people for the purpose of oral instruction, without the distracting care of educational institutions. Although matters are progressing towards the same favourable result at the other Stations, yet, at the present time, we look in vain elsewhere in China for those decisive indications, which have been enumerated, of a good impression already produced on the native community.

May the fertilizing showers of the Divine blessing descend on the seed thus sown in hope; and may the further and more satisfactory results of real conversion of heart to the Gospel speedily follow in the track of the general moral effects already produced!

CHAPTER XXXIV.

DEPARTURE FROM AMOY, AND THIRD VISIT TO CANTON.

INCIDENTS OF LAST SABBATH AT AMOY—FAREWELL ATTENTIONS OF CHINESE FRIENDS—VOYAGE TO HONG KONG—VISIT TO CANTON—COMPARATIVE REVIEW OF MISSIONARY OPENINGS AT CANTON AND IN THE NORTHERN PORTS OF CHINA—RECENT RIOTS AT CANTON—DIFFICULTIES OF KEYING—PRESENT DANGERS OF CHINA—AN APOLOGY FOR THE CHINESE GOVERNMENT IN THEIR EXCLUSION OF OPIUM—THE DUTY OF THE CHRISTIAN LEGISLATORS OF BRITAIN.

On Feb. 22d, being the last Sabbath of my residence at Amoy, I attended the various Missionary services; and was requested, at the close of the sermon at the American Mission chapel, to address a few words to the people in the Court dialect. I informed them of the circumstances which caused me to return to my native land, and of the probable arrival of other Missionaries in my place; concluding with the inquiry, whether the prospect of new labourers coming to reinforce the Missionary body afforded them pleasure. One of the teachers interpreted my parting words, with long comments, in the local dialect, to the people standing around; fifty of whom were soon collected about the pulpit, where they remained for another half hour, offering their farewell greetings, and shaking hands. As they did not seem disposed to separate, the Missionary who had been preaching proceeded to

hold a dialogue with some of their number. Some of them hazarded illustrations of their own on the subjects which they had heard in the sermon. On being asked whether they would welcome among them any additional Missionaries, and would rejoice at their arrival, they all replied, "Yes." On being again asked why they wished Missionaries to come among them, some said, "Because you love us;" others said, "Because you talk so kindly with us." The Missionary then reminded them of the consequences of slighting the message of the Gospel, and of the possibility of all the Missionaries being removed from among them, as a punishment of their spiritual indifference. Another shaking of hands took place as I left the building, some of my more intimate acquaintances asking at what hour on the next morning I expected to take my departure, and expressing their wish to do me the honour of accompanying me a little distance on my way.

Accordingly, early the next morning six teachers and neighbours came to the house, waiting for my departure. They accompanied me to the landing-place, where, on getting into my boat, I bade them adieu. They would, however, insist on hiring a boat, and rowing for two miles, a little astern of my boat, to the outer harbour, till we arrived alongside the man-of-war in which I was to embark. Here, as I ascended the gangway, my Chinese friends exchanged with me a last farewell by waving their hands, and were soon on their way back through the harbour to Amoy. Shortly after we were proceeding on the voyage to Hong Kong; and in a few hours were out of sight of localities, the remembrance of which will ever be endeared to my mind by the kind friendship

of all the Missionary brethren, and the incidents of my stay of more than six weeks.

During the first two days of our voyage we experienced light head-winds; and on the third day we had a strong contrary breeze from the south-east. On the fourth day there sprung up a fresh breeze from the north-east, before which we sailed at a rapid rate. In the afternoon we were already off Pedra Branca, and finding that we were unable to reach the entrance among the islands before sunset, we were forced to heave to for the night, as there was no moon, the wind increasing to a gale. At day-break on Friday, Feb. 27th, we found that we had drifted a few miles to the leeward of the island of Hong Kong. After an hour's beating to windward, we passed through the Limoon passage on the east, and soon came to anchor in Victoria harbour.

During the course of the following month of March I paid a third visit to Canton, for the purpose of ascertaining the state of popular feeling, and the progress of the Missionary work since my visit about eleven months previously. In the intervening period of time a few more Missionaries had removed from Hong Kong to Canton. Among these was the Rev. Dr. Bridgman, a Missionary of considerable experience, who had formerly resided for ten years at Canton. The Missionary Hospital had become more fully than ever identified with the Missionary cause; and a few of the Missionaries were assisted by Leang Afa in regularly holding a Sabbath service among the patients, of whom generally one hundred assembled for the purpose. All other public services, however, were now at an end, except at the Missionaries' own residences.

The writer could have wished that, on his last visit to this populous city, he had been permitted to cherish a more favourable opinion of the spirit of the populace, and of the extent of Missionary openings at Canton. Candour, however, compels him to express how wide and marked is the difference between the friendly and peaceable demeanour of the people in the more northernly cities, and the arrogant turbulence of spirit which still forms the distinguishing characteristic of the Canton mob. He calls to mind the happy period of free and unrestrained intercourse which he held with all classes of native society in other parts of China, and the fair measure of personal respect which was there extended to Missionary labourers, among rulers and people, among rich and poor, in the heart of crowded cities, and in the retirement of distant villages. And he cannot avoid contrasting the enlarged measure of freedom possessed by foreigners in those other ports, with the narrow limits of a few streets in an inconsiderable suburb, within which foreigners are virtually imprisoned as a despised and insulted portion of the community at Canton.

The time of my last visit was one of great popular excitement. The mob had shown a strong disposition to take the reins of authority into their own hands. The local Government was in a state of paralysis. Ke-Ying's proclamation, extending to foreigners the right of entering the city, and admonishing the people that "all that the earth contained and the heavens covered should dwell together in friendship and amity," "without any line of demarcation," had thrown the whole population into a ferment of discontent and

rebellion. Contrary placards of defiance were issued by the enraged people; and the palace and offices of the *kwang-chow-foo*, or "prefect," were burnt by a mob, ostensibly for the maltreatment of some Chinese, but really as an ebullition of popular indignation against the framers of the recent edict. The Mandarins were publicly insulted whenever they issued from their dwellings; and a general attack on the foreign factories was meditated by the rabble. The proclamations of the Chinese authorities were revoked; and public intimation was given by them that the will of the people should prevail, and the "*Barbarians*" (such is the precise term of the proclamation!) should not be allowed to enter the city. A British war-steamer arrived and anchored off the foreign residences. The local military sympathized with the populace in their antipathy to foreigners, and could not be depended on for quelling the disturbances. Ke-Ying had sent elsewhere for military reinforcements; and after a period of preparation, had at length assumed a decided tone of authority, and apprehended some of the ringleaders of the mob. Popular violence had thus for a time been suppressed, and the authority of Chinese law again predominated; but no foreigner could extend his walks with safety far from the foreign factories.

In the meantime the island of Chusan had been retained by the British, on the plea of this non-fulfilment of the conditions of peace at Canton, beyond the stipulated time, when the last sum of indemnity was paid in the month of February. Notwithstanding the interviews between the Chinese and British plenipotentiaries, the matter could not be adjusted amid the

conflicting difficulties produced by the lawless violence of the Canton mob. On the one hand was represented the readiness of the British to cede Chusan, when the spirit of the treaty of Nanking should be fulfilled by the admission of British subjects into the city, "without molestation or restriction." On the other hand, Ke-Ying, who had rendered himself personally responsible to the Emperor for the punctual restoration of Chusan, strongly deprecated this retention of the island. He represented that it was the sure precursor of unmerited ruin to himself; was calculated to perpetuate, in the minds of the Chinese, a distrust of British integrity; and was, moreover, unnecessary for the preservation of the commercial facilities and privileges of foreigners.* The local gentry and scholars ventured to suggest extreme measures against the faithless Barbarians; and the country-people, blindly supposing that they were as superior in strength as in numbers, endeavoured to bring matters to a crisis, from the evil consequences of which they were able to retire to their own villages beyond the reach of British retaliation. The native merchants and shopkeepers, who had capital and property to lose, seemed alone to be devoid of sympathy with the belligerent populace, and to tremble for the consequences of a collision.

In the midst of these turmoils and anxieties, the bodily frame of Ke-Ying began rapidly to sink. Hæmoptysis followed; and he suffered also from a cataract formed on one eye. As the Missionary physician applied the stethoscope to his breast, Ke-Ying

* Chusan was ceded to the Chinese Government by the British Plenipotentiary in the following month of July.

remarked, "I have a disease of my heart, which no physician can cure." For a time he was incapacitated from business, and appeared to labour under mental aberration.

Such signs of the insurrectionary state of the people will make it apparent to every mind that, in the event of another collision with China, the danger arises of a war, not, as in the last conflict, with her *rulers*, but with her *people;* the important consequences of which are removed beyond the limits of human foresight. The peaceful character of the people in other parts of China, and the generally perceptible desire of the Chinese authorities to preserve order and protect strangers, afford a guarantee for the continuance of pacific relations. Peace, however, may at any moment be disturbed by some local outrage at Canton, followed, on the part of the British Government, by demands of reparation and indemnity, to which the Chinese Government may be unable or unwilling, in the state of the popular mind, to concede.

Many are disposed to regard the anomalous state of affairs, which has been described, as a mark of decay, and the presage of ruin to the power of the present dynasty, if not to the stability of the empire itself. But it is important that such opinions should be modified by the reflection, that insurrections and turmoils have been frequent in every reign, and that the populace at Canton have been for centuries in a continual state of partial rebellion. Amid these dangers from within, the safety of China depends on her avoiding perils from without. Her principal danger is that of another foreign collision, fomented alike by the blind arrogance of the anti-European party at

Peking, and the excited feelings of the mob at Canton. Her real interests lie in the adoption of a liberal policy toward "Outward nations," in the accommodation of her Government to the new emergency which has been created, and in the residence of foreign ambassadors at Peking. Unless she thus remodel her system of policy, and abandon her isolated position among the kingdoms of the earth, she must remain stationary in knowledge, in arts, in power, in wealth, and in all the more substantial blessings of a progressive civilization. Among the more prominent characters now moving in the grand drama of Chinese politics, there is no one who appears better adapted to arrest the progress of national decay than the pacific and enlightened Ke-Ying himself; who, from the secret perusal of the books of foreigners, has imbibed no inconsiderable knowledge of the religion of Christian lands.

There is another rock of danger which may, in a no less degree, cause a wreck of the national resources, and, if such an expression be strictly applicable to a pagan people, of the national *morals;* and for the removal of this source of danger, Britain is in a great measure responsible. The Chinese, as a Government, have been, during the last half century, opposed to the introduction of opium into the country. Individual officers, for the sake of peace or bribes, have doubtless connived at the evil; but, *as a Government,* they have prohibited, by distinct and explicit laws, the introduction of opium into the country, by that inalienable, inviolable right, by which every independent Government can exclude articles of contraband traffic. Consistently with the prohibited importation

of opium from foreign lands, its growth has been interdicted in China itself, in six provinces of which it has, at various times, been clandestinely raised. The Chinese Government have always had it in their power to exclude foreign opium, by the simple process of encouraging the growth of the poppy on their own soil. They have, however, pursued the opposite course; no slight evidence that, amid all the instances of venal and corrupt connivance on the part of the subordinate officials in the maritime provinces, the moral evils greatly, if not principally, influenced the prohibition of opium by the Imperial Government. This opposition commenced in the reign of Kea-King, at the close of the last century, whose proclamation against opium, in 1796, preceded, by several years, the date when the balance against China, between the export and import of the precious metals, added another item to the sum of apprehended evils, giving birth to the suspicion, in the minds of foreigners, that the fear of Sycee "oozing out of the country" outweighed or supplanted all moral considerations in the exclusion of opium. But although it should be granted that financial considerations of this kind may have strengthened, or even originated, in many cases, the opposition of the high Chinese authorities to the importation of opium, it may fairly be asked, whether the considerations of financial expediency and self-interest may not properly be admitted to strengthen and confirm a policy, which, for its primary force, rests on the obligations of conscience and on the eternal principles of moral truth.

Equally untenable is the position of those who endeavour to palliate or defend the smuggling of

opium into China on the plea that, if the Government of a country enact prohibitory laws against any traffic, that Government is bound to take effective measures to carry into execution the prohibition. Let, however, the armed smuggling clippers, which have spread themselves over the whole length of the coast, proclaim the absurdity of such an argument, when addressed to a weak Government like that of China, almost powerless in the arts of defence and war.

The opium-drain is severely felt in China. The more patriotic of the native scholars speak of the rapid decay of their cities from their ancient wealth and splendour as the consequence of the system. This subject is the great difficulty which will, sooner or later, embarrass the two Governments. Let, then, the Christian legislators of Britain look to this evil, and boldly confront the danger. Opium is doubtless a profitable source of income to our Anglo-Indian Government, which those who take a low view of the question may be unwilling to abandon. But let Indian revenues be collected from other sources than from a nation whose Government we have humbled to the dust, and incapacitated for the rigorous enforcement of her tariff-laws. Britain has incurred a heavy debt of responsibility in this matter; and unless the Christian course, which generosity and justice alike point out, be strictly followed, the page of history, which proclaims to future generations the twenty millions sterling consecrated on the altar of humanity to the cause of slave-emancipation, will lose all its splendour; yea, will be positively odious to the eye beside the counter-page which publishes

our national avarice in reaping an annual revenue of two millions sterling from the proceeds of a contraband traffic on the shores of a weak and defenceless heathen empire. Britain has displayed her power, the giant's attribute. Let her also exhibit to the people and rulers of this pagan country the noble spectacle of a Christian Government, superior to the arts of oppression, and actuated by a philanthropic regard to the best interests of mankind.

CHAPTER XXXV.

GENERAL VIEW OF HONG KONG.

FIRST OCCUPATION OF HONG KONG—GRADUAL INFLUX OF SETTLERS—TOPOGRAPHY OF THE ISLAND—GENERAL REFLECTIONS ON THE INFLUENCE AND PROSPECTS OF BRITAIN IN THE EAST—INELIGIBILITY OF HONG KONG AS A CENTRE OF MISSIONARY OPERATIONS—CLIMATE—MORAL AND SOCIAL CHARACTER OF THE CHINESE POPULATION—DIVERSITY OF DIALECTS—EUROPEAN INFLUENCES.

A BRIEF review of the state and prospects of Hong Kong, as far as they are likely to affect the Missionary work in China, will close the narrative contained in this volume.

It was during the year 1839 that the violent proceedings of Commissioner Lin against British subjects, and the insecure position of the latter at Macao under the inefficient protection of the Portuguese, caused the gradual removal of the British vessels to the harbour of Hong Kong, where the greater part of the British community continued to live on board. A few huts and mat buildings were built on the island itself; but no regular attempt was made to form a settlement till after the treaty with Keshen, in the beginning of 1841, when it was formally ceded in perpetuity to the British. Liberal inducements were held out to encourage the influx of British capital and enterprise; and several merchants commenced building, on a large

scale, on the site of the new town of Victoria. The subsequent breach of the treaty by the Chinese, and the general uncertainty produced by the resumption of hostilities, delayed the general migration to Hong Kong till after the treaty of Nanking, by which the cession of the island to the British was finally confirmed. Subsequently to this date, the colony rapidly increased, and at the present time (May 1846) the rugged precipitous shore, which forms the southern edge of the harbour, presents the imposing aspect of a European town suddenly grown into existence, with regular streets of substantial buildings, rising one above another, and with a line of military forts, barracks, hospitals, and stores, standing forth as a powerful monument of the energy and strength of western civilization.

The island itself stretches, in an irregular direction, from N. W. to S. E., being about ten miles in length and about half that distance in breadth. Its northern side, bending, at either extremity, towards the opposite continent, forms a large and commodious shelter for shipping off the town of Victoria; the harbour extending about five miles in length and nearly two miles in width, at the point where the island approaches nearest to the mainland. There are a few villages scattered over the island, the largest of which, named Chek-choo, lies on the south, and contains a population of about 2000. This, together with the smaller village of Sai-wan on the east, has risen into importance as barracks, and a sanatorium for the military. The population consists of fishermen, petty traders, and a few agricultural labourers. Only small portions of the soil are under tillage, the island being

formed of one huge cluster of towering cliffs, which divide it in the centre, and rear their barren summits to the clouds. A partial vegetation of green herbage, after the rainy season, clothes the sides of the ravines, where the glittering cascades pour along their rolling torrents, and descend into the sea through the little valleys below.

Many of the buildings in the new town are of magnificent structure, raised, at an enormous expense, by cutting away the sides of the projecting headlands, and formed generally of granite, with which the neighbourhood abounds. A fine road, lined on either side with streets or houses through the greater part of its extent, leads along the whole edge of the harbour, and has been continued, on a less scale, to some of the neighbouring marine villages on each side of the island. The more western parts of the town are occupied by Chinese streets and bazaars, which have been raised with wonderful rapidity, and contain a busy and enterprising portion of the community. The view from some of the lesser eminences is imposing and picturesque, especially from the site of the Morrison Education Society's School, looking down upon every form and variety of foreign and native craft in the splendid harbour, and bounded in the distance by the towering ridges of the opposite coast. The immigration of Chinese settlers has proceeded with proportionable rapidity, the native population of the island having been already nearly trebled.

While contemplating this rapidly-formed colony, the circumstances under which it has been gained, and its probable influence on the future destinies of a race

amounting to one-third of the estimated population of our planet, many novel considerations obtrude themselves on the mind of a British Christian. Believing that his country has been honoured by God as the chosen instrument for diffusing the pure light of Protestant Christianity through the world, and that the permanency of her laws, institutions, and empire, is closely connected with the diffusion of evangelical truth, a British Missionary feels jealous for the faithfulness of his country to her high vocation, and "rejoices with trembling" at the extension of her colonial empire. Kingdoms rise and fall, each fulfilling its appointed measure of instrumentality in accomplishing the divine purposes for the salvation of mankind. These reflections are peculiarly appropriate to the present condition of this new British settlement. From its political and commercial bearings the writer purposely abstains, except as they indirectly affect the social state of the native population, now brought under the direct influence of British law, and the benevolent attempt to introduce among them the blessings of Christianity. The permanency of occupation of Hong Kong—its adaptation to the important ends which it was intended to promote—the measure of its influence on the continuance of peace—and, above all, the real amount of advantage which it secures to the Missionary of the Cross in his all-important work—are considerations full of intense and affecting interest at this critical juncture. The desires and the wishes of a Christian patriot naturally incline to Chusan, as that spot which, above all others, would have abundantly secured the advantages of climate, of situation, of independence, and of

natural resources, of which Hong Kong is confessedly destitute.

Although every friend of the Missionary cause will be disposed fairly to appreciate the advantages of a British settlement like Hong Kong, and the superior prospects of permanency which it affords, yet it must be confessed, that, were our hopes limited to this spot, it would be a debateable question, whether China had been in the least degree opened to the diffusion of Christianity. While such an open entrance lies before us, in the neighbourhood of the consular cities along the coast of China, more than sufficient to employ the energies of all the Missionaries which the churches of Britain and America are likely to send, it would be improper to assign to a contracted sphere of labour, like Hong Kong, one iota more than its proportion of Missionary labour. There are other considerations which stamp Hong Kong with an unpromising and uninviting Missionary character.

On the disadvantage of *climate* the author is indisposed to dwell, because the comparative salubrity of the last summer (1845) has been a happy exception to the generality of such seasons at Hong Kong; and because, also, the salubrity or insalubrity of a locality is a matter of secondary consideration, in those cases in which there is any prospect of a proportionate amount of usefulness. Only a more lengthened experience of the climate can, however, fully divest the mind of serious apprehensions on this point, which the previous mortality on the island has not unreasonably excited. The geological character of the island —the obstacles to free ventilation caused by the surrounding hills—the unhealthy evaporations produced

by the powerful heat of the sun on the saturated soil after the rains—and the glaring heat reflected from the burning mountain-sides in the hot season—present physical causes sufficient to account for the existence of a very insalubrious climate. Doubtless a part of the previous mortality had been caused by noxious exhalations from the large surface of new soil dug up for building sites, by insufficient shelter from the elements, and by excesses too powerful for the European constitution to bear in an untried climate. Although the writer's own opinion has been considerably modified as to the extent of the insalubrity of Hong Kong, he yet retains his fears that few European constitutions will be found able to bear for many consecutive years, in its debilitating climate, the rigorous study and physical exertion necessary for Missionary usefulness in China.

The moral and social character of the Chinese population at Hong Kong presents a disadvantage of a very different kind. While in the northern cities on the mainland of China daily intercourse may be held without restraint with the more respectable classes of native society, and a foreigner everywhere meets an intelligent and friendly population; at Hong Kong, on the other hand, Missionaries may labour for years without being brought into personal communication with any Chinese, except such as are, generally speaking, of the lowest character, and unlikely to exert a moral influence on their fellow-countrymen. The lowest dregs of native society flock to the British Settlement, in the hope of gain or plunder. Although a few of the better classes of shopkeepers are beginning to settle in the colony, the great majority of the new

comers are of the lowest condition and character. The principal part of the Chinese population in the town consists of servants, coolies, stone-cutters, and masons engaged in temporary works. About one-third of the population live in boats on the water. The colony has been for some time also the resort of pirates and thieves, so protected by secret compact as to defy the ordinary regulations of police for detection or prevention. In short, there are but faint prospects at present of any other than either a migratory or a predatory race being attracted to Hong Kong, who, when their hopes of gain or pilfering vanish, without hesitation or difficulty remove elsewhere. At Canton the greatest unwillingness exists in the minds of respectable natives to incur the odium which attaches to any connexion with Hong Kong. It is not unnatural that such a prejudice should exist in the minds of the patriotic Chinese against a settlement wrested from them by the sword; and that the Chinese rulers should invest with the utmost degree of odium a locality which must be a continual eye-sore to their pride. In such a state of public feeling the terrors and restraints of law become a powerful instrument of restraining respectable natives from immigrating to the foreign settlement. A wealthy Chinese coming to Hong Kong necessarily leaves the bulk of his property, and many members of his family, on the mainland, as pledges and hostages within the reach of the offended authorities; so that, when residing in Hong Kong, he is under the controul of the Mandarins almost as much as if he were on the soil of China itself. It may be perceived how, under such a system of virtual intimidation, we are excluded from all hope

of gaining for Hong Kong any better class of inhabitants than those with whose presence the Mandarins find it convenient to dispense.

Even in the absence of other obstacles to the moral and social improvement of the colony, Hong Kong is excluded, by the terms of the treaty with the Chinese, from the hope of any considerable amelioration in the class of settlers. By the 13th, 14th, and 16th Articles of the supplementary treaty, it is stipulated that no Chinese trading-junks shall be allowed to visit Hong Kong except from the five free ports; and that even these must be provided with a passport from the Chinese authorities. It is also agreed that British officers at Hong Kong shall examine every passport so presented, and forward a monthly account or report to the Chinese Superintendant of Customs at Canton, of the native vessels arriving at Hong Kong, together with the name of the proprietor or captain, the nature of the cargo, &c. &c. In the case of any vessel entering the port of Hong Kong, not thus provided with a pass, the British authorities have bound themselves to arrest the crew, and send them for condign punishment to the Chinese authorities on the mainland. With such a stipulation as this, and the natural prejudices of the Chinese against Hong Kong, it will easily be seen how little hope we are permitted to entertain of the probable moral and social improvement of the colony.

The Chinese who come to Hong Kong are generally unmarried men, or leave their wives and families on the mainland, returning with their savings to their homes after a few months' labour. The original population of the island, 7500, had been increased by an

accession, which raised the entire number to 19,000 Chinese, according to a census taken in 1844, three years after its formal cession to the British by treaty. These are nearly all illiterate, unable to read, and consequently shut out from an important channel of religious instruction. They form a class, above all others, needing the restraining, sanctifying power of the Gospel; but the most opposite to that quiet, orderly, and settled class of people, who are to be met with in the four northern ports, and whose character affords the fairest prospects of Missionary success.

Another difficulty, which impresses on Hong Kong a peculiar ineligibility as a Missionary Station, is the great *diversity of dialects* which prevails among its limited population of 19,000 Chinese, and which is necessarily produced by the heterogeneous elements of which it is composed. There are three principal dialects in the island, the speaker of one of which would be unintelligible to the speaker of another. Under these there are other subdivisions of the local dialect, more or less distinct, but presenting some features of resemblance. There is the *Hok-ha* dialect, spoken by 3500 settlers from the north-east of the Canton province. The *Pun-te,* or dialect of the place and neighbourhood, is also subdivided into the *Sin-On,* spoken by the original inhabitants and the settlers from Macao; the *Pwan-yu,* spoken by the settlers from Whampoa; and the *Nan-hoi.* There are also the *Hak-lo* dialect from Fokeen, and some other varieties, each of them spoken by a few hundreds or tens of persons. In such a place, a student of the Chinese language would be placed under great disadvantages. Not only would a Missionary be

hindered in his usefulness by the perplexing variety of dialects, but it would be next to impossible for a foreign student of ordinary talent, who had not previously studied the language in some other part, ever to attain a fluent and correct pronunciation of any dialect in Hong Kong.

Two other serious disadvantages to Hong Kong, however, are the frequent spectacle of European irreligion, and the invidious regulations of police, both of which are likely to exert an unfavourable influence on the future evangelization of the Chinese. It is with unfeigned regret and reluctance that the author states, that scenes frequently occur in the public streets, and in the interior of houses, which are calculated to place the countrymen of Missionaries in an unfavourable aspect before the native mind. The opinion is sincerely held and deliberately expressed, that, unless present tendencies are happily obviated, the settlement is more likely to prove a detriment than a blessing. The advantages, in point of permanency, which it holds out above the consular cities on the mainland, are immeasurably outweighed by the injurious point of view in which a professedly Christian nation stands forth to the view of the Chinese people. Sabbath desecration is very prevalent. The clinking of hammers from the military buildings, and the noise of masons and stone-cutters engaged in the public works, are sounds with which the congregation, worshipping in the temporary building used as the colonial church, have long been familiarized.

The Chinese also are treated as a degraded race of people. They are not permitted to go out into the public streets after a certain hour in the evening, with-

out a lantern and a written note from their European employer, to secure them from the danger of apprehension and imprisonment till the morning. According to a local gazette, the official organ of the Government, the most abandoned classes of Chinese, who form a subject of odious traffic to Chinese speculators, were, at least for a time, under the regular superintendence of local officers, and contributed each a monthly sum as payment toward the expenses of this controul. The recollection of the reader is recalled also to the case of A-quei, the only wealthy Chinese on the island, who now, by the rights which he has acquired as the purchaser of the opium-farm, wields an instrument of oppressive exaction and extortion over the rest of the Chinese settlers. At one period he was in the habit of visiting the native boats and private houses, in order to seize every ball of opium suspected of being sold without his licence. Accompanied for that purpose by native or by Indian police, he exercised an inquisitorial power for enforcing his monopoly over the timid Chinese, sufficient to check and discourage respectable natives from settling at Hong Kong. Even in a commercial point of view, it is the opinion of the best judges in such a matter that Hong Kong is never likely to realize a small part of the expectations cherished on its first acquisition.

Even the few Chinese who profess Christianity, or are well affected to the Missionaries, are not exempted from the evil influences which have been described. Some of these have frequently given utterance to the most impassioned indignation, when speaking of the cases of harsh treatment to which they are exposed. By these means, a race of people,

the most alive to the influences of kind treatment, instead of being converted into friends of British connexion, become alienated, and return to their native soil with prejudices and heart-burnings increased to a ten-fold degree, to spread abroad disaffection to Hong Kong, and hatred of the Western Barbarians. The invidious regulations now in force may perhaps be necessary in the present social condition of the native community. But the writer cannot refrain from stating his opinion, that, till a more liberal policy can be adopted towards our Chinese fellow-subjects in Hong Kong, we shall look in vain for the immigration of a more respectable class of native traders, or, what in his judgment is of still greater importance, of more hopeful subjects for Christian instruction.

CHAPTER XXXVI.

GENERAL VIEW OF HONG KONG CONTINUED.

ACTUAL MISSIONARY LABOURS—MORRISON EDUCATION SOCIETY —MEDICAL MISSIONARY HOSPITAL—ROMAN-CATHOLIC MISSION AT HONG KONG—STATEMENT OF VIEWS RESPECTING THE EDUCATION OF A NATIVE CHRISTIAN AGENCY—PRINTING ESTABLISHMENTS — SUPERIOR MISSIONARY FACILITIES IN THE FOUR NORTHERN PORTS—GENERAL VIEWS OF THE MISSIONARY WORK IN CHINA—QUALIFICATIONS NEEDED IN MISSIONARY LABOURERS—APPEAL TO THE CHRISTIAN PARENTS AND YOUTH OF BRITAIN —CONCLUDING OBSERVATIONS—LIST OF PROTESTANT MISSIONARIES IN CHINA.

THE comparative ineligibility of Hong Kong as a Missionary Station is to be inferred from the fact, that out of the whole number of Protestant Missionaries, who were located in the colony in the beginning of 1845, only two or three now remain permanently attached to the Station. The rest have gradually come to the decision that Canton, with all the local disadvantages arising from restricted limits and popular turbulence, affords a wider and more hopeful field of labour.

The most useful Missionary Institution at Hong Kong is the Morrison Education Society's School, which was originated a few years ago by a few benevolent individuals, who wished to commemorate, by some scholastic institution for the benefit of the Chinese, the

name of the first Protestant Missionary to China. The school contains about thirty pupils, of ages varying from eight to nineteen years; and has been from the commencement under the able superintendence of an American Missionary, the Rev. S. R. Brown, who, with his excellent wife, has raised the institution to a state of efficiency unequalled by any other similar institution in China. The pupils are divided into four classes, two of which are instructed by an assistant master. The mornings are devoted to English studies; and the afternoons are spent in Chinese studies with a native teacher. The course of study embraces the usual branches of a thorough English education; viz. reading, spelling, writing, composition, arithmetic, geography, history, algebra, and geometry. The author has, on different occasions, heard the senior pupils demonstrate some of the most difficult propositions in Euclid with the utmost precision, amid frequent cross-questioning. It was a pleasing sight to mingle in the evening devotions of the Missionary family, and to behold the deep and affectionate attention with which this interesting body of youths listened to the Scripture expositions of their preceptor, so well seconded by the tender kindness and moral influence of his wife. It was no less pleasant than affecting to listen to the hymns, in which they were taught to sing the praises of the Redeemer of mankind. Some of the elder boys have for some time evinced a consistent Christian deportment; and one of them, A-shing, a very sensible lad, has professed his desire to devote himself to the service of God among his countrymen. Being still under the power of their heathen parents on the mainland, none of them have been yet baptized.

Some of their English compositions indicate great talent, and good common sense, and prove the capacity of the Chinese mind for gaining knowledge.

Within a hundred yards of the Morrison Education Society's School, and on the same conspicuous elevation of site, is the Medical Missionary Hospital, presided over by Dr. Hobson, a zealous medical Missionary of the London Missionary Society, who was obliged to return to England on the occasion of the illness of his wife, who died as they arrived in sight of the British shore. Dr. Hobson is about to return to Hong Kong in the course of a few months.

The only remaining Missionary institution is a Chinese school belonging to the London Missionary Society, and formerly conducted at Malacca under the title of the "Anglo-Chinese College." Here a few boys are educated by the Rev. Dr. Legge, an able Missionary of the same Society; his wife also conducting a school for Chinese girls. Dr. Legge is now temporarily absent in England on account of illness, but is expected to return, at no distant period, to the scene of his Missionary operations; his place being occupied, in the interval, by Mr. Gillespie, who arrived in China in 1844. The two Missionary Chapels, built by the American Baptist Missionaries, have been left for a time entirely under the controul of native preachers.

The Roman-Catholic Missionaries in Hong Kong continually vary in number. They hold services in their public chapel for the Roman-Catholic members of the community, and regularly visit the patients in the military hospitals. A gentleman, with whom the author is acquainted, lately attended a service in their

chapel, on which occasion the congregation amounted to 800 persons, including nearly all the Portuguese residents in Hong Kong, with several Chinese ammahs or nurses, and a large portion of a Roman-Catholic regiment (the 18th Royal Irish), now stationed in Hong Kong. A bishop from Shanghai was assisted by fifteen European and four Chinese priests, all richly clad in their vestments, the whole service being of the most gorgeous and theatrical character. The priests, with the exception of one or two, are only temporary residents at Hong Kong, where they await the arrival of couriers from the different provinces, and soon take their departure for the interior of China with the native conductors, leaving their places to be rapidly supplied by new arrivals from Europe. About this time application was made by one of the priests to the agent of the Peninsular and Oriental Steam-Navigation Company, to contract for the passage to China, *viâ* Egypt and Ceylon, of thirty Popish Missionaries during the present year. There were at the same time twenty priests in the Italian Mission House.

And with these local signs of activity among the professors of a corrupted form of Christianity, vigorously pouring their emissaries into the breach opened into the heart of this heathen continent, what have we to contrast in the present operations of Protestant churches, and especially of our own church? While public buildings, of almost palace-like structure, have been raised at a munificent outlay of expenditure, no signs of the building of a suitable edifice for the public worship of God, according to the forms and ritual of the Church of England, meet the eye in any direction.

Hospitals, forts, batteries, barracks, a jail, and even a Mahomedan mosque, already stand as speaking monuments of the priority in the scale of importance of secular undertakings over religious duties. One solitary Missionary at Shanghai is the only representative of the Missionary zeal of the Church of England. The writer leaves China with the melancholy reflection, that this is all that can be truly deemed Missionary work among the Chinese, either in present operation or in immediate prospect, in which we can claim any part.

The Rev. Vincent Stanton, the colonial chaplain, has commenced the building of a school for Chinese boys; but as the necessary engagements of his charge in visiting the sick in the hospitals, and fulfilling the more public duties of his situation, require more than all the energy and strength possessed both by himself and his coadjutor, the military chaplain, the active personal duties of tuition must devolve on some labourer unconnected with any other employment than that of an exclusively Missionary character.

For ordinary Chinese schools, the consular cities on the coast of China afford as many facilities as Hong Kong itself. For Missionary seminaries of a higher order, in a future and more advanced stage of our Missions, a British colony may possibly present superior advantages. Such seminaries or colleges, however, do not belong to the first stages of Missionary work; but are the fruits of a more matured state, when a country has advanced beyond the mere infancy of Christian Missions. Educational plans for the benefit of the Chinese ought to have a primary, if not exclusive reference to the object of raising a native

Christian ministry. Instruction of Chinese youths must necessarily be conveyed either in Chinese or in English. Education in their own language they can receive at little expense, and with greater advantage, in their own native schools. Indiscriminate instruction in the English language will only place native youths in circumstances of increased temptation, qualifying them for situations as interpreters of the lowest class, and leading them, by the hope of high wages, to abandon the less alluring prospects of quiet connexion with the Missionaries. To devote the time and labour of Missionaries, at least on their first arrival, to the object of imparting an indiscriminate English education to Chinese youths, who neither are the sons of Christian converts, nor evince any signs of a belief in Christianity, is to incapacitate the individual Missionaries from acquiring the language, and to fritter away the energies of the Mission generally on a work of doubtful expediency, which has no necessary connexion with the Missionary enterprise. Such *secular* education does not properly fall within the province of a *Missionary* Society. During the author's journeyings and residence in the northern ports, the following facts were impressed constantly on his mind. 1. The very partial prevalence of education among the bulk of the lower classes of people in the villages, though in the towns the ability to read was much more general; 2. The consequent importance of direct preaching to the people; and, 3. The expediency of providing means for the systematic preparation of native evangelists, to accompany and assist European Missionaries in the work of oral instruction. These considerations point out the importance, at some future period,

of a good "Anglo-Chinese Missionary Institution," in which an able Missionary should devote his principal endeavours to the work of imparting the benefits of a first-rate education to a limited number of youths of promising talent and disposition. At present there is a want of materials for such an institution, as the first elements of education have to be previously imparted in common schools, before any seminary or college can be raised. To reverse the order of these two distinct kinds of educational agency, is to confound the natural course of things. Such materials, though not existing at the commencement, may ere long be raised up about the families of Missionaries, and among the children of converts. A proficiency in the more elementary branches of education, conveyed to them through the medium of books composed by Missionaries in the Chinese language, and a lengthened test, under the eye of Missionaries, of the mental powers and moral disposition of individual pupils, will in due time point out proper subjects for receiving the more solid advantages which a thorough education in the science and theology of the West, through the medium of the English language, will confer on native youths, in their endeavours to diffuse the Gospel among their fellow countrymen. For this higher course of education it may be expedient to form a Missionary seminary at a distance from the place of their nativity, where a few pupils of promising piety and ability may be collected together, in one place, from the several stations on the coast of China, and at the same time be detached from the unfavourable influences of kindred and home. Hong Kong, though replete with dangers from European intercourse, and the inconve-

niences of distance, yet may possibly hereafter afford the greatest facilities for carrying out such a plan.

The system of central education is generally open to objections; but the circumstances of the China Mission are regarded as being peculiar and dissimilar from other Missions. A Missionary occupying the post of Principal of such an institution might hold daily family services, and occasional public services, at his own house, for the benefit of such Chinese as might be induced to attend. The youths, thus carefully educated and trained, with a view to personal dedication to the work of evangelizing their countrymen, might, on the completion of the necessary course of instruction, return to the Missionaries on the continent of China; where, by the Divine blessing on the means employed in their preparation, they might become valuable and efficient aids to the European Missionaries.

Printing establishments are an unnecessary expense to any Missionary Society just entering on a Mission in China. Except for the purposes of ephemeral publication, and the intermixture of English type with Chinese, no advantage is gained by a European printing press. When a Missionary, at any of the consular cities, has composed a tract, he has merely to go into a neighbouring street, and call to his aid the services of a block-cutter; who, unless the tract is of very bulky dimensions, can in a few days produce a wooden block, from which an edition of several thousand copies can be expeditiously produced. A Chinese tract is now before me, composed by the Rev. J. Stronach, of Amoy, which contains about 2000 characters, and occupies the ordinary length of an eight-

page English tract. The style of the characters, and the general appearance of the tract, are beautifully adapted to the Chinese eye and taste. The block-cutter was paid at the rate of three copper cash for each character. The expense of printing each copy, including paper, ink, and stitching, amounted to four cash. Thus, the cost of printing, paper, and ink, for an edition of 6000 copies, amounted to 24,000 cash; and the addition of the original price of the wooden block, 6000 cash, raised the entire cost of the edition to 30,000 cash; *i.e.* 5 cash each copy. About 25 cash are equal to one penny; so that the whole edition of 6000 copies cost about five guineas, and each copy less than a farthing. The disadvantage of a European printing press is, that the salary of printer and assistants, and the rent of premises, demand continual payment, even although there may be no continued demand for their services. At the same time, no corresponding advantage is gained in point of execution, as the native block-printers perform their work with wonderful neatness and accuracy.

The considerations which have been adduced lead to the conclusion, that whatever may be the opportunities of Missionary intercourse with the Chinese at Hong Kong, the eye of the Christian philanthropist may be directed to far more promising fields of Missionary labour. To concentrate our energies on a mere outpost on the enemy's frontiers is a course of manifest impolicy. The warfare must be carried into the enemy's country. The battle of Christianity must be fought on the soil of China herself.

In the four northern ports the climate is generally superior, the people are friendly, and foreigners are

treated with respect. In short, we have there all the essential facilities for Missionary labour that we possess in India. In the security of residence for Missionaries, in the friendly disposition of the people, in the liberal form of their social institutions, in the absence of any general form of superstition strongly enthroned in the national mind, in the general diffusion of education, and in the growing liberality of the Chinese rulers, we have a loud and powerful call to vigorous exertion. China has already abandoned a portion of her isolated position. She has been shorn of the talismanic lock of her fancied superiority. The wedge of foreign intercourse has been inserted, and the breach will be widened. The crisis has arrived when the natural rights of civilization can no longer be outraged with safety or impunity. A few decades of years may intervene of partial resistance to the progressive movement. The social machine cannot, however, remain in its present state of oscillation; but, propelled by the moral weight of both hemispheres, must advance, till an unrestrained intercourse be opened between the several tribes of the human race. God's providential plans for the welfare of mankind will be gradually unfolded with increasing clearness; and the messenger of Christ, no longer approaching with timid steps to the confines of this heathen empire, may then boldly advance to its central regions; and there, mingling the accents of prayer with the notes of thanksgiving, proclaim God's message of redeeming mercy to a fallen world.

Sufficient will have been gathered to lead the reader to form an estimate of the peculiar qualifications needful in the Missionary labourers who are to enter

on this field. Without presuming to limit the Divine blessing to any class of labourers, it must nevertheless be borne in mind, that the obvious qualifications to constitute a really efficient Missionary among the Chinese are of no common or secondary order. Activity of body, energy of mind, and practical judgment are required for the study of a difficult language, and for keeping up a constant intercourse with the people, for the purpose of acquiring the spoken dialect, of disarming their prejudices, of winning their respect, and of exciting their attention to the all-important message of the Gospel. An ability to grapple with the subtleties of an atheistic philosophy; a willingness to mingle with the lowest classes of the population; frequent visits to their houses, their temples, and in the surrounding country; a ready accessibility to natives willing to visit the Missionary at his own house;—require a more than ordinary combination of physical and mental powers, under the debilitating influence of a new and untried climate. To these natural qualifications must be added a large and powerful measure of the spirit of Christ, such as is necessary for a Missionary labourer, not only in China, but in every heathen land. To behold the empire of sin holding universal dominion around him, and yet not to be contaminated by the contagion; to be familiarized with the spectacle of idolatry, and yet not to lose the tender sensibilities of compassion for the poor idolater, and a holy jealousy for the honour of God; to feel himself alone, bearing, in some cases, a solitary testimony against error, and yet not to be downcast or disheartened by his isolated position; to witness frequent acts of lewdness, to experience

repeated acts of dishonesty, and yet to retain the meekness of the Christian character, unruffled and undisturbed; nay, more than this, to move in the tainted atmosphere of spiritual death, and yet to breathe the heavenly spirit of devotion, of humility, of penitence, of faith, of prayer, of holy trust in an ever-present God;—all this requires an accession of spiritual graces, for the absence of which no qualifications—physical, mental, or moral—of the mere natural man can compensate. It is a simple, clear, and uncompromising testimony to the glorious grace of the Gospel, which can alone supply a remedy to the moral and spiritual malady of the pagan world, and infuse comfort, peace, and energy into the soul of the Missionary. The medical skill and the healing arts of Christendom may help to diffuse a sense of the benevolence of foreigners, and conciliate goodwill to the ambassadors of Christ. Medicine, as the handmaid of Christianity, may bring together the deaf and the blind, the halt and the maimed, within the sound of the Gospel. But let it ever be borne in mind, that, amid the subsidiary aids of medical institutions and scholastic establishments, it is primarily and essentially by the message of reconciliation, proclaimed by messengers who *desire to know nothing but Jesus Christ and Him crucified,* that we can hope to overcome the difficulties of the Missionary work, to effect the real conversion of sinners to Christ, and to prepare the way of the Lord in China.

For the supply of these materials of Missionary strength we look to the pious members of our Church, and the rising generation of Christian youth in our native land. We turn with imploring eye, with

anxious heart, and with impassioned tongue, to the educated piety and consecrated talent in our universities and collegiate schools. We invite the co-operation of those Christian parents, who willingly dismiss from their embrace their beloved offspring, to the most distant regions of Britain's empire, in the path of secular distinction. We ask, Where can talents the most brilliant, and piety the most fervent, find a nobler field for their exercise than on these "fields white unto the harvest?" If the vastness of the work, the amount of difficulty, the mighty results to be expected, and the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that undertaking is the attempt to diffuse the Gospel among the three hundred and sixty millions of China. The attempt itself knows nothing to equal it in past undertakings. The great wall of China—the pyramids of Egypt—the discovery of a new hemisphere—sink into insignificance in the comparison with the attempt to demolish the speculative atheism and debasing idolatry of China, and to build up, in their stead, lively and spiritual stones into the temple of the true God. Such an object, so vast in conception and so stupendous in results, must not be taken in hand sparingly or hesitatingly. Numerous labourers must enter on this work. Far better that China had never been opened to Christianity, than that, with an imperial edict of universal toleration beckoning us forward, Protestants should decline entering the breach with an adequate force. Popery is already sending its agents with redoubled activity. The impostor of Mecca also, for 600 years, has had his numerous followers scattered over the neigh-

bouring islands, and on the forbidden soil of China itself; where Islam, triumphing, not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause. The moral evils of our past intercourse lend an additional power to the voice of China, crying to British Christians, by the depth of her moral degradation, though not by her consciousness of it, "Come over and help us."

The Missionary work in China is not devoid of encouragements. Let the Missionaries of the Cross demonstrate, by the holiness of their lives, by the circumspectness of their walk, and by their abstinence from secular things, the universal benevolence of Christianity, and the love which they bear to the souls of men; and, above all, let the unceasing prayer for the blessing of the Holy Spirit rise continually before God; and we doubt not that the seed-corn of truth, "cast upon the waters," will be seen though "after many days." May the great Lord of the harvest, in answer to the prayer of His Church, send forth a numerous band of labourers, men of earnest prayer, of strong faith, and of self-denying zeal. In this glorious enterprise we are responsible for the character of our motives, and not for the measure of results. Duty is ours; events are God's. The issue it is our happy privilege to leave in the hands of Infinite benevolence, —looking forward to that day of universal recognition of the meanest labourer in this service, when, in the kingdom of their common Father, both "he that soweth and he that reapeth shall rejoice together." In the prospect of possible discouragement and difficulty, we may adopt, for our encouragement, the sentiments

uttered sixty years ago by Swartz, that devoted apostle of Southern India, whose memory has been embalmed in the grateful recollections of numerous native converts; and who now, in the Christian villages of Tinnevelly, has found a monument nobler far than all the munificent wealth of native princes could rear to his name:—

"I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns: let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in His cause, and for His glory, will not be in vain."

A LIST OF PROTESTANT MISSIONARIES,

WHO ARE EITHER NOW IN CHINA, OR HAVE BEEN IN CHINA WITHIN THE LAST TWO YEARS.

(*May* 1846.)

Name.	Arrival.	Station.	Society.	General Remarks.
Rev. W. Medhurst	1817	Shanghai	L. M. S.	Formerly at Batavia.
Rev. E. C. Bridgman, D.D. ..	1830	Canton	A. B. C. F. M.	Editor of Chinese Repository.
†Rev. D. Abeel	..	Amoy	...	Formerly at Singapore and Bankok.
*S. Wells Williams.....	1833	Macao	...	Missionary Press removed to Canton.
Rev. P. Parker, M.D.....	1834	Canton	...	Missionary Hospital.
*Rev. W. Deane	..	Hong Kong	A. B. B. F. M.	Formerly at Bankok.
*Rev. J. L. Shuck.....	1836	Canton	...	
Rev. J. J. Roberts.....	1837	Canton		Supported by private or local funds.
Rev. J. Stronach	..	Amoy.	L. M. S.	Formerly at Singapore.
Right Rev. W. J. Boone, D.D.	..	Shanghai	Am. Ep. Ch.	Formerly at Batavia and Amoy.
†Rev. E. Doty.....	..	Amoy	A. B. C. F. M.	Formerly at Singapore and Borneo.
Rev. E. Pohlman	..	Amoy	...	
W. Young.....	..	Amoy	L. M. S.	Many years a Catechist at Batavia.
Rev. D. Ball, M.D.....	1838	Canton	A. B. C. F. M.	Formerly at Singapore.
W. Lockhart, M.R.C.S.....	1838	Shanghai	L. M. S.	Missionary Hospital.
Rev. S. R. Brown.....	1839	Hong Kong		An American Missionary, Principal of Morrison Education Society's School.
*Rev. J. Legge, D.D.....	..	Hong Kong	L. M. S.	Formerly at Malacca.

*B. Hobson, M.B.	..	[illegible]	...	Formerly at Macao and Ningpo.
*Rev. W. Milne	..	Amoy	A. G. A. B.	
†J. C. Hepburn, M.D.....	1841	Amoy		Missionary Hospital: supported by private funds from America.
W. C. Cumming, M.D.....	1842	Ningpo	...	
Rev. W. M. Lowrie	.	Ningpo	A. B. B. F. M.	Missionary Hospital.
D. J. M'Gowan, M.D.....	1843	Ningpo	A. G. A. B.	Missionary Press.
R. Cole	1844	Ningpo	...	
D. B. M'Cartee, M.D.... ..	..	Ningpo	...	
Rev. T. W. Way	..	Hong Kong	L. M. S.	
Rev. W. Gillespie	..		C. M. S.	Exploratory tour to the five ports.
Rev. George Smith, M.A.....	..	Shanghai	...	
Rev. T. M'Clatchie, B.A.....	..	Canton	A. B. B. F. M.	
Rev. T. Devan, M.D.....	..	Chusan	A. G. A. B.	
Rev. A. W. Loomis.....	..	Ningpo	...	
Rev. M. S. Culbertson	..	Macao	...	
Rev. A. P. Happer, M.D.	..	Amoy	...	
Rev. J. Lloyd	..	Amoy	...	
Rev. Hugh Browne	1845	Canton	A. B. C. F. M.	
T. Bonney.....	..	Shanghai	Am. Ep. Ch.	
†Rev. W. Woods	..	Shanghai	...	
Rev. R. Graham	..	Shanghai	L. M. S.	
†Rev. R. Fairbrother	..	Shanghai	Am. Ep. Ch.	
Rev. E. Syle	..			

Name.	Arrival.	Station.	Society.	General Remarks.
Rev. T. Hudson	1845	Ningpo	E. B. M. S.	
Rev. T. Jerrom.....	..	Ningpo	...	
A. Bettelheim, M.D.....	1846	Loo Choo Islands		A converted Jew: supported by a Missionary fund specially raised for Loo Choo.
D. Macey	..	Hong Kong		Recently arrived from America as assistant in the Morrison Education Society's School.

Rev. C. Gutzlaff, Chinese Interpreter and Secretary to the British Government at Hong Kong, makes occasional Missionary tours in the neighbourhood with some native preachers.

The initials L. M. S. stand for London Missionary Society.

.... A. B. C. F. M. ... American Board for conducting Foreign Missions.

.... A. B. B. F. M. ... American Baptist Board of Foreign Missions.

.... Am. Ep. Ch. ... American Episcopal Church.

.... A. G. A. B. ... American General Assembly's Board.

.... C. M. S. ... Church (of England) Missionary Society.

.... E. B. M. S. ... English Baptist Missionary Society.

Those Missionaries, who, from failure of health or domestic causes, have permanently left the China Mission, have a dagger (†) prefixed.

Those who are temporarily absent in England or America have an asterisk (*) prefixed.

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